



**SIMON EPISCOPIUS.**

*This Picture's Substance was a matchlesse wight  
In Learning, boldnesse and a life upright.*



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THE  
Popish Labyrinth :

Wherein is made manifest, That the  
*Papists* are entangled in the Funda-  
mental Article of their Faith, That  
the Church cannot Erre.

Written in *Dutch* by that holy and learned Man,  
Dr. *SIMON EPISCOPIUS*.

Unto which is added,  
The Life and Death of the Author ;

As also,  
The Life and Death of *JAMES AR-  
MINIUS* : Both of them famous  
Defenders of God's Universal Grace,  
and Sufferers for it.

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Now published in the English Tongue,  
By J. K.

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*The memory of the Just is blessed. Prov. 10. 7.*

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L O N D O N,

Printed for *Francis Smith*, at the Elephant and Castle in  
*Cornhill* near the Royal Exchange ; and at the same sign  
first Shop without *Temple-Bar*, 1673.

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The manner of the English Translation.

LONDON.

Printed for James Smith, at the Sign of the Bible, in St. Dun-  
stons Church-yard, near the North Gate, in the Year 1683.



Christian and pious Readers,

**I**F you have but to any considerable measure conversed with the Writings of our Protestant Writers either of late, or formerly, against the Popists, you will find that they have abundantly proved them to be, if not an apostatical and false, yet at least an erroneous and Schismatical Church, and one that hath little cause so to boast and magnifie her self upon her pretended Priviledges of Truth and Infallibility above others as she doth.

That many Worthies of the Protestants, both of former times, and of late, have written sufficiently to have convinced the Popish Partie of their gross and palpable Errors, and to prove that they are nothing less than what they pretend to, viz. Infallible; or such as are not nor can be obnoxious to mistake, any one that hath read their Writings, and is but master of an ordinary measure of Reason, Ingenuity and Impartiality, will confess.

That many Worthies of the Protestants both of former and latter Times have sufficiently, yet abundantly proved the Church of Rome, if not wholly an apostatical and false, yet at least a most grossly erroneous and corrupt Church, no man of ordinary Ingenuity and Reason will deny. To wave what hath been written for their Convicti-

To the Reader.

on by these more Ancient, one would think that what some excellent Men of late, Mr. B. Dr. Tillotson and Dr. Stillingfleet have written against them, would have put to utter silence their Ignorance and Folly; And that they would not have had a word to plead for their Insufficiency, who have been found to err so grossly and palpably concerning the Faith in many the weightiest Doctrines of the Gospel as they have done; but that they would have acknowledged the mighty Power of Truth, and have said, it is worthy to prevail. But so little prevalent with them is the Light of Truth, though shining never so bright both in the Scriptures and Reason, that their Folly, though never so much brayed thereby, will not depart from them. They still hold as fast as stiffly their grossly irrational, and anti-scriptural and absurd Doctrines of Image-worship, Transubstantiation, Indulgencies, Angel-worship, Saint-worship or Invocation of them, Purgatory, &c. as ever, and will do. All Arguments drawn from Scripture and Reason, yea from common Sense it self, are but as Brass with the Leviathan, they esteem them all but as rotten Wood.

But you will say, Whence or how came this Spirit of Infatuation upon them?

Why the Apostle will tell you, 1 Thess. 5. 6.

But you will say, This is an hard saying.

No not at all. If men shew themselves absurd, as not to be ruled by any thing whatsoever

that

### To the Reader.

that God hath appointed for their right Ordering and Guidance, it is evident that they are wicked as well as absurd. 2 Thess 3. 2.

But you will go on to ask, How comes this Infatuation to be so inveterate with them and impossible to be removed?

This our excellent Author in this little Treatise will tell you. 1. They take it for an undeniable Maxime (than which yet there is nothing more false) that the true Church cannot err. 2. They assume (which is also as hard, yet impossible to prove, and so as false as the former) that they are that true Church which cannot err, or is so infallible. Whilest they hold these two Positions, you were as good dispute with a Post as go about to convince them of Error, let them commit Errors (if it were possible) Seventy times seven more in Number and more gross and absurd in their Nature, than they do.

Well then, what shall or can be done for them for their recovery, and for preventing others from incurring the like Distemper of Absurdity and Unreasonableness?

I answer, By following the Directions here briefly given, and taken dextrously from them accordingly, these two Maximes. Now this you will effectually do, if you put them to prove, or but to shew you, 1. What is that Church that cannot err, and who is the Head of it? This you will find an impossible Task for them to perform.

## To the Reader.

form. 2. Put them likewise to prove ( if they could assign him, as they cannot ) that the Head of their Church cannot err, either from Scripture, Reason, or Fathers, and you will find them at the same Loss. And indeed no better help will they find from Succession and Antiquity, than from the former, for that proof of their first Maxime.

2. As to the second Maxime, that falls of it self, viz. That they are that true Church that cannot err. For if they cannot tell what is that Church that cannot err, or who is the Head of it, then cannot they say, they are that Church, For so they would say they know not what. But enough of this. For your Prevention and mine own, reade this most excellent and learned Treatise, written in Dutch by the pious and renowned Dr. Simon Episcopijs, from thence translated into Latin, and now rendred into English; which with the Blessing of God upon your serious Perusal may tend to your Reducement from any Hangings after Popish Trumpery, and Establishments in the Truth, which is after Godlines; And the Blessing of God goe along with it. Amen.

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*The Popish Labyrinth, &c.*

CHAP. I.

*Of two sorts of Men, with whom it is the  
vain to dispute.*

**T**HERE is no Labour that is undertaken with greater Wearisomness and less Profit, than a dispute undertaken with those men, who either will not be taught better, or as it were, being willing to learn better, and breathing after the best and clearest Truth, dispute of no other things but those, which after they have been fully disputed, leave the Disputants at as great an uncertainty as they were before, whether the certain and necessary truth be found or no. The first are willing to remain in Ignorance: The second, though they would not seem on purpose and deliberately to love their Ignorance, yet do they waver to and fro with uncertainty concerning the Truth; yea and that oftentimes then too when after many and difficult Labours su-

stained, they shall seem to have obtained the Victory in Dispute. To desire to dispute with either of these two sorts of Men, is all one, as if one should plow the Sea-shore, or beat the Air. To desire indeed to deal with those men with Reasons, who will not recede so much as a fingers breadth from the Opinion they have undertaken to maintain, is all one as by Arguments to perswade him the Sun shines, who shuts his eyes against the Light thereof, and refuseth to see its Light. Indeed for their sakes ( who continually fasten on such kind of Questions, as when they be fully discust, do yet nevertheless not convince Conscience of the principal Truth ) to spend much pains, and to weary ones self with continual disputing, is nothing else, but to draw water with a sieve, which if one take up out of the water, immediately it appeareth empty and void of that Humour or Moysture which it abundantly drew.

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## CHAP. II.

*Of that kind of Papists who will not be taught better.*

**A**mongst the most of Christians, especially the Papists, or by which title they love to be

be called; the *Catholicks*, when any Dispute is had with them, we ordinarily meet with these two sorts of Men. The first Sort is twofold; Some feare not roundly and with full mouth to affirme, that they will not be taught better, but that they will tooth and nayl and obstinately stick to their own Opinion; Insomuch that though they should see with their eyes that the Wall is white, yet nevertheless they would believe, their Church so believing and judging, that it is black; because being forced by necessity, they find that they must so speak, Whereupon although they find by all their Senses, that is, see, smell, taste, feel, hear, that the bread in the Eucharist is nothing but bread, yet notwithstanding they ought to be willing to believe that it is not bread; but only the accident of Bread, which cannot be tasted, touch'd, or smelt; Not considering that themselves do by this means give very many cause to doubt of every thing, and so to call in question the chief Foundation of the whole Christian Religion, that is, the Truth of the Resurrection of Jesus Christ from the dead, which is built on this Foundation, that the Apostles and Disciples of Jesus Christ, and amongst these *Thomas*; otherwise not over-credulous, perceived Jesus Christ with all their senses, saw, handled, heard, and viewed him near to them; judging that that very thing ought to be an irre-

Irrefragable Argument to themselves and to the whole world, for to believe that Christ rose from the dead not in shew and appearance, but really in his proper body. And they indeed call this very thing mens believing those things which they do not see: who yet do quite contrary here, whilst they do not believe that very thing, which they see, touch, smell, hear and taste. He that seeth not that this is a great Efficacy of error, he seeth nothing at all: and if *Thomas* had followed this Rule, he might by the same Parley of Right have believed that it was not Christ himself whom he beheld before him, into whose side he thrust his Hand, and his Finger into the Prints of the Nails.

### CHAP. III

*Of some Papists that cleave so stiffly to their own Opinion, that they will not give place to any Reason.*

**T**Here are others who seem not on set purpose to be willing, or to dare roundly and openly to profess, that they will not be taught better: yea who protest to the contrary, deeming that too gross and rustick a Saying, and yet nevertheless they do not obscurely declare, when



when they see their Forces reduced to Straits, that they neither can nor ought to yield to a better Opinion; much less receive any Information from those whom their Church counts Hereticks; and although they perceive themselves in such sort wrapped in, that they can give no reason of their Belief or Opinion, neither from the Sacred *Scriptures*, nor *Councils*, nor *Fathers*, and that their own Reasons are so solidly and strongly refuted, that they may, as it were, feel with their hands, that their Exceptions to the contrary are of no Weight or Force at all; yet they defend or maintain their own so obstinately, that they will rather perswade themselves, that those Arguments, though they seem solid, and altogether Achillean, are more brittle than Glass, and do onely deceive under a shew of Reason, which others, more skilful than themselves, would easily and with no trouble solve or answer, and so being blinded with a prejudicate Opinion, and also led with a Love and Reverence of their Mother the Church, they count them meer *Sophisms*; by this means indeed confessing on the one hand their own weakness, and on the other hand, shewing their singular Constancy, or Obstinacy in the Faith of their Church; contrary Arguments notwithstanding, which press their minds, and force them to doubt of their fore-going Belief, yea to believe to the

the contrary. We may easily observe that these two Sorts of Men do not seek the Truth with a pious and honest Mind; but that they ouely hunt after vain Glory, and the Praise of Victory gotten by any means whatsoever; deeming they have alwayes sufficient Causes of glorying, whilst they dare affirm they are not satisfied. That the case so stands, daily Experience sheweth. Nor is it to be wondred at: The first and chiefeſt Article of the Papists is this, That their Church cannot err; consequently that of all other Churches, that differ from their Church, we are to conclude that they err, and that as long as they persist in their Error, are liable to eternal destruction & damnation. With whom this foundation doth not remain wholly fixe and unshaken, he cannot be a true Papist: but if any hold it tooth and nail, he openly professeth that he is not willing to be taught better, although he shall be convinced of his Error; or if he make shew of some desire to learn, yet doth he with his whole Strength and Might maintain his Opinion; although the Truth be proposed to him as clearly and resplendently, as the Sun-beams are wont to be, when the weather is fair and clear. This Foundation being laid, it necessarily follows, that to dispute with a true Papist is fruitless and endless; and that it cannot be hoped, that such an one should be taken off from his  
 reso-

resolution, or by Arguments be reduced into the right Way. Furthermore, a true Papist, as he renders himself unmeet to embrace the Truth, and to acknowledge his own Errour, so doth he unadvisedly cast himself into a Labyrinth or Maze of inextricable absurdities, out of which he is utterly unable to extricate or free himself, as it frequently useth to befall them; *who receive not the Love of the Truth, that they might be saved*, as Paul shews, 2 Thes. 2. 10. And this appears more clear than the Noon-dayes Light, when any Dispute is undertaken with them, even concerning any Point whatsoever of the Christian Religion, nor is it necessary in many words to prove it.

### CHAP. III.

*That the Papists cannot shew, which is that true Church, which cannot err.*

**T**HIS chief and fundamental Point, which they have alwayes in their mouth, and on which they chiefly build, That the Church of Rome cannot err, is a Labyrinth, out of which they cannot rid themselves. For first, they cannot tell, nor intelligibly declare, which is that Church which they believe cannot err. Secondly, it is impossible for them to bring any

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Demonstrative Argument, whereby to perswade themselves, or any other impartial man (I do not say the Roman, but) that the Church cannot err. I evince these two: As to the first Member, I thus query with a Papist: When you say the Church or the Church of Rome cannot err, what do you mean by the Church? Do you mean all Christians in general, who take Jesus Christ for their Saviour, and submit to all his holy Commandes, so that not so much as one of them can err? Doubtless he will deny it. For every one of them considered singly apart, yea and all conjunctly together, may err: For all are Members of one Body, which ought to have a visible Head, from whom they ought to receive Spiritual Life, Senses and holy Affections. Grant it be so, what then? Do you think that the Cardinals, Archbishops, Presbyters and Doctors are the Church? He will deny it again: Since all and every one singly may err, for the same Reason which we have shewn already. Do you therefore by the Church understand a general Council, consisting of all the Cardinals, Bishops and Doctors, as representing the whole multitude of Christians, whose Head this Council is? He will affirm it. But granting this, although it be grounded on no Reason; I will ask further, Do you believe then that this Council, as it is the Head of the Church, cannot err, how-

howsoever assembled, and whatsoever shall be decreed therein? In no wise, he will say: it ought to be lawfully convoked. By whom, say I? he will say, by the Pope of *Rome*. Grant this, though it be void of Reason, and without Ground, yea and they determine or judge contrary to the Practice of the first General Council. Is this Council, so convoked, that Church, which cannot err in its Decrees and Determinations? Or, is there that Head of the Church, to which no Error is incident? Here he will stick or demur somewhat. For I will go on to query, thus. Put the case that this Council decree any thing without the Consent, yea contrary to the Judgment and Dignity of the Pope of *Rome*, whether or no can it err therein? Here he must of necessity be wholly at a Loss. For it is known, that not only diverse Ancient Councils, both Particular, and General, have past Decrees against his mind, and which did diminish the Pope of *Rome's* Dignity, as appears by many Councils in *Africa*, and also in the fourth General Council of *Chalcedon*, and many others. But further also it is evident, that the General Council of *Constantinople* (held in the Year 1434. and called by the Pope of *Rome* *Fifth* the 23. or as others the 24. At which were present more than a Thousand *Fathers* deputed or appointed by the Church of *Rome*, and among these above three hundred *Bishops*.) decreed with unanimous Consent, that the  
 Coun-

Council was above the Pope; and therefore that it was in the power of the Council to expunge Popes out of the Register of the Church, and so degrade them; even as by the same Council were degraded three Popes, who then exercised the Office of the Popedom, and among these even Pope John himself, who had called this Council, and that for four and fiftie, or according to others, seventie one nefarious Crimes; among which were these two; First, that he had openly denyed the Immortality of Souls, supposing that Men dyed like Beasts; to which he also added this Second, That he affirmed that there was neither *Paradise*, nor *Hell*, as is manifest by the 11th Session. Here the Papist must say one of these two: Either that such a general Council, is the Church that cannot err, no nor even then, when it determineth any thing against the Pope, and to the prejudice of his Highness; as was done in this Council; Or, that such a Council is not the true Church, and therefore is capable of Error. If he say the Former, he will find himself entangled in a Gordian Knot; and besides he will oppose the greater Part of the Popish Doctors, especially the Jesuits, who not only affirm that the Pope is above a Council, but also determine that that Council of *Constance* is in this respect to be blamed, wherein they decreed that the Pope was inferiour to a Council.

as is clear out of Cardinal Bellarmine and others :  
 you further, he will be forc't expressly to confess  
 that the Pope of Rome, who hath succeeded to  
 Peter's Right and Power, is not the chief or su-  
 pream Head of all Churches; and by Conse-  
 quence that the Pope of Rome may err in Faith,  
 and swerve from the Truth. If he say the lar-  
 ter, he falls into a new Labyrinth; For then he  
 doth not only contradict Councils, but also  
 many and diverse both Churches, and Popish  
 Doctors; And namely the most ancient School  
 of the Sorbon in France, which by some is cal-  
 led the first Daughter of the Church, which with  
 the greatest part of the French Churches, defends  
 and approves of that decree of the Council of  
 Constantine. Howbeit suppose that he find no dif-  
 ficulty in this matter, yet there he will stick;  
 that even then he knoweth not, and cannot tell  
 or shew that Church, which affirms that it can-  
 not err. For if a General Council be not the  
 Church, or if it may err, and doth err, when it  
 determines any thing against the Pope, or with-  
 out his approbation, I pray what is that which  
 makes the Church not lyable to Errour? Haply  
 he will say the Council is the Church, when it  
 agrees with the Pope, and is confirmed by Him.  
 Here again is a new Labyrinth, for it may fall  
 out, and it very often hath, that the greatest Part  
 of the Council may not vote with the Pope. I  
 imagine therefore that the greatest Part of the  
 Council do judge and decree something, that the

Pope disallows of ; Or that the Pope agreed with the lesser Part : Which Part in this Case makes the Church ? Not the greatest ; For that is contrary to the Pope. Doth then the least Part make the Church ? What Reason ? What shew of Truth ? What only, because the Pope favours it ? Then the Pope is the Church ; For if these few make the Church, because the Pope is on their Side ; then if they were only two, who should judge against a thousand others ? those two with the Pope would make the Church ? and what speak I of two ? Although there were only one, yea none, yet the matter would come to the same Issue, the Pope alone at length would be the Fore-castle and Poop, and the whole Church, which cannot err ; Although he be even the veryest Knave in the World ; Yea further, not only a Heretick but also an Atheist, who denies the Immortality of the Soul, Heaven and Hell ; As Pope *John* the 23, of whom we have lately spoken of, did : For which Cause he was degraded by the Council of *Constance*, with so severe a Sentence ; that he was never after to be so much as counted for a Pope : as appears by the 11. and 12. Session.

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## CHAP. V.

*That none can lawfully decide this Que-  
stion.*

**I** O, what an intricate and inextricable  
Labyrinth the *Papist* sticks, as so the first  
and chief Foundation of his Religion, to wit,  
that even to this day he cannot tell what that  
Church is that cannot err, or which is that  
Head of the Church that is not subject to er-  
rour, but he must contradict many and divers  
Catholick Churches and Doctors: Nor can  
the Mind of Man devise any means, whereby  
to bring Him out of this Maze of Errors into the  
way. For who shall determine and decide this  
without Error? For either the Pope or a Coun-  
cil shall determine this Question, disjunctly or  
conjunctly, (that is, apart or together.) Dis-  
junctly it is impossible, because neither of them  
can remove the Controversie. For as long as  
it doth not appear, or it is not agreed, whether  
is the true Church which cannot err, neither  
can decide this Question by a Peremptory and  
infallible Judgment: And if either should as-  
sume this right to himself, it would justly be  
suspected by the other Party: And he would  
in very deed make himself a Judge in his own  
Cause. For if either deliver his Right unto o-

ther, he will not only commit an unworthy Deed (For to deliver the Right of supream Authority in the Church is a wicked and unlawful Act: To whom that Right appertaineth, he must of necessity maintain the same.) but he will also thwart or go against all the Decrees of other Councils, wherein either a Council is defined to be above the Pope, or the Pope above a Council. And supposing this were done, yet will it follow from thence, that the Church of Rome hath for so great a space of Time, either erred in so fundamental a Point; or stuck in Uncertainty and Doubt, not knowing what to determine concerning this Question. It is a Deep without Bottom, into which hitherto the Church of Rome hath been plung'd, together with all those who think her the only Church wherein alone Salvation may and ought to be had. Let any one shew himself, that can free himself from thence with shew of Truth, and solid Reasons.

#### CHAP. VI.

*That a Papist cannot demonstrate from the Sacred Scripture, that the Head of his Church cannot err.*

**B**ut suppose we indeed, that a Papist could tell the Head of his Church, (which yet,

as hath been prov'd already, he cannot) by what Argument, I pray, will he assure both himself, and others, that this Head cannot err? What way soever he takes to demonstrate this, he will see that he falls into another far more intricate Labyrinth. For, that he may be certain, That this Head cannot err, it is necessary, that either he will believe it simply, and without Reason, or that he labour to prove it from the Sacred Scripture, or from the Fathers, or by Reasons. If he will believe and persuade himself thereof simply, and have others believe the same: all Dispute will be forthwith superfluous and void: and if another on the contrary, will not believe the same, they will then be both alike, and both continue to stick in the Labyrinth of their own carnal Will. However it be, his Faith is not a Faith that cannot err: and consequently, he cannot with Certainty rely thereon. If he endeavour to prove it from Scripture, he entangles himself much more. For first, it cannot be known, according to his Opinion, that the Scripture is the Word of God, except the true Church first certify us thereof. If this be true as he believeth it is, and according to the Rules of his Church he is bound to believe, he cannot take Arguments from the Scripture, whereby to maintain that the true Church cannot err: Or whereby to prove, that his Church is the true Church that knows not how to err. Secondly, suppose that it be even granted to

him, to fetch his Reasons from the Scripture, he will then find himself much more entangled. For presently the Question will be concerning the true meaning of the Scripture. And the Question that is raised, (to wit, whether it be contained in the Scripture, that the Church cannot err, who shall by an infallible Judgment decide it? Shall his Church?) This is no wayes possible, because the Question is concerning the meaning of the Scripture, to wit, whether the Scripture gives to the Church this right or Priviledge of judging authoritatively and infallibly. But Thirdly, granting also that the Scripture doth give this Power to the true Church (which it doth not) yet the Question will remain, which is that Church, which is the true Church, and to whom this Priviledge in Scripture is given. And in the Power of what Church shall the Power of deciding infallibly this Question be? In the Power of the Roman? But the Question is moved no less concerning it then others; besides, it cannot pass Judgment in its own concern, more than another Church controlling its. If he go about to prove it by Reasons, he will tarry without the bounds, because those Reasons are not Scripturall, and we have treat or plead about the Scripture. But supposing, that Reasons be opposed against Reasons. There will now straightway result from thence a new Question, Which Reasons are strongest and infallible; whereby we may be certain?

tain? That the Reason taken from Succession doth not belong to this Place, we shall demonstrate hereafter. That a Papist should emerge from hence, is impossible.

# CHAP. VII.

*That He cannot demonstrate this very thing from the Fathers.*

**I**F he will prove this from the *Fathers* their Writings, he falls into the same, and indeed into a more intricate Labyrinth. Into the same, I say: For immediately the Question will be, whence doth it appear certainly that this Right or Power doth belong to the Writings of the *Fathers*, that the decision of this and other Controversies in the business of Religion ought to be fetcht from them? I say also into a more intricate. For first, it will be demanded, what *Fathers*, and what Writings do they mean? If they say these or those, it will secondly be asked, Why those rather than other, and why not all? For who so puts this Difference between the Writings of the *Fathers*, he does by that very Deed of his make the decision. And to whom shall it belong to make this Decision? Furthermore, suppose that there be no Controversie raised concerning some, yet thirdly the Question will remain still, Whether those writings,

which be attributed to the *Fathers*, be their Writings whose Names they bear? or whether they might not in Tract of Time through negligence, through Deceit and Fraud be corrupted, and depraved? or whether they might not be patcht up with the supposititious Changling or forged Books of other Writers, as we see indeed done at this Day by the Writings of *Tertullian*, *Iustin*, *Hierom*, *Augustine*, *Chrysostom*, &c? Who shall judge between the genuine or true, and the supposititious or adulterate and false? For that there is required a skill in Tongues, continual or diligent reading, an acute Judgement and an accurate Examination of the Words and Phrasiologie or manner of expression of the *Fathers*. But supposing also, that there is no Controversie touching these Things; Then Fourthly the Question will be, whether all those Things, which the *Fathers* believed and wrote, are to be believed and received as true. If you deny it: I will query in the Fifth Place, why one more than another? If you say, because they are all agreed in that or the one, then these Questions will forthwith arise, First, wherefore should all those Things, wherein they are agreed amongst themselves, be accounted or held by the Church of *Rome* for undoubted and certain. The Second is, what are those things concerning which they are agreed, and which are to be embraced. To know this, you must attentively turn over the Writings

tings of all the *Fathers*, Greek and Latine, from Head to Foot, for the which some Years space is requisite. And Thirdly, if any Doubt happen either touching the Sense of their Writings, as there is doubt made of the Scripture, or of their Phrases and forms of Expression, which they at that Time used; and now are both used and understood far otherwise, what end will there be? But passing this, seeing the *Fathers* agree among themselves in this, that they would have neither their own nor any Writings of Men, except the Books that are Canonical, to be lookt upon as free from Error; yea, seeing they roundly confess that they may err, and by Consequence would not that their Writings should be believed nor to be lyable to Error, but do expressly will, that they be tryed by the Word of God, desiring that they should be rejected if they agree not therewith; What shall be done then? What Certainty can there be had from their Writings against Errors? Certainly none at all. Yea rather, if we make Use of them for this end, that we may from thence be assured in our belief, we use them contrary to the Intention of the *Fathers*, and so against their plain and expresse Protestation and Prohibition, wherein the *Fathers* are all agreed.

## CHAP. VIII.

*That the same cannot be proved by Reasons.*

**I**F he at length have a mind to confirm his Thesis by Reasons, he falls out of one Labyrinth into another. For first, what Reasons will sway with him whereon to rely, when as in the main Article of his Belief he doth not only not heed Reasons; but doth not believe so much as his outward Senses? Can there be given any more solid Argument for the convincing of any one, than that which is drawn from that which we see with our own Eyes, which we perceive with our Senses being sound; and lastly, which we feel and taste? These things notwithstanding the true Papist makes small Account of; Seeing that neither by Reasons, nor by his own Senses he suffers himself to be induced to believe, that the *Eucharistical Bread*, in the *Lord's Supper*, is essentially and substantially Bread: Yea when he will undoubtedly believe that one and the same Body is in many places together, and they far distant each from other, remaining undivided, notwithstanding that it be distant, and separate from it self one hundred, yea a thousand, and, if it were possible, a thousand thousand Miles; that one and the same Body at the same Time should be able to move in this Place



Place, and elsewhere not to move: That one and the same Body should meet it self, and move with contrary Motions at the same moment of Time, that is, together at once from East to West, and from West to East, Upward and Downward, Foreward and Backward: That one and the same Body here should be as hot as Fire, and at Rome as cold as Ice: That it should be alive here, and dead at Venice? He that will believe these Things, which are diametrically contrary to the Nature of Man, and right Reason, by what Reason shall he either dare, or be able to persuade himself or others of any thing? Those who shame not to question so clear a Truth, and obstinately to believe the contrary, and as I may so say, willfully to draw a Film over their Eyes that they may not see, with such, I say, Reasons are like Counters, which stand for so much, as they desire they should stand for that use them in Accounts.

But by it that they make Use of Reasons, What Reasons I pray you will they here produce? Will they take them from the Scripture? But then the same Difficulties will remain, as we have already recounted. Or, shall their Reasons not be taken from Scripture? But those by other Reasons may most easily and not without just cause be called into Doubt. For if the Church cannot err, this must necessarily proceed from the Divine Will and Decree.

TAHO For

For if God will not have the Church to be beyond or out of all Danger of Error, what Reason will there be given undenyably proving that the Church cannot err? Now the will and Decree of God cannot be understood without the Scripture, much less can it be drawn from mens Wit and Reasoning. From whence it followeth that it is altogether most absurd, by Reasons, which may be doubted of, to prove any thing, which ought now long before without all Doubt and Controversie to be believed, to depend upon the meer free Will and Decree of God.

By these Things it is manifest in how intricate and inexplicable a Circle the Papists wander in respect of the fundamental Article of their Faith, when they will believe nothing but what their Church believeth; yet cannot certainly shew what their Church properly is, or who is the Head of their Church; and although they could shew that (as they cannot) yet were it impossible for them to prove that the Church; much less that their Church cannot err.

And thus far of the first sort of Papists, with whom we have said that Dispute is alwayes held in vain.

Reasons that be taken from Scripture; But

that be either false or not fully and properly

proved from the Divine Will and Decree.

## CHAP. IX.

*That the Controversie of Succession is use-  
less, and endless.*

**T**He second sort of them is those, who greatly desire always to dispute of those Questions, which though they be weighed by the exact ballance of Truth, yet do they not assure the Consciences of Men, nor convince them of the Truth, that is chiefly necessary to be believed.

These are they, who have the Antiquity and Succession both of their Doctrine and Church always in their Mouth: concluding for certain that they have borne away the Palm, and gotten the Victory; if they may glory thereof. This they sound forth as the Burden of the Catholicks Song. And which is worthy of the Highest Admiration, the chief Cryers and Boasters hereof are even those, who haply not so much as ever thoroughly viewed the Books and Histories of those Men, from whence this Antiquity and continued Succession is to be drawn and maintained; or if they have viewed them thorow, are yet nevertheless no wayes fit to turn them over without Affection and Prejudice, to wit, being wont, either foolishly to believe by a Proctour, to whom

whom they perswade themselves the Matter is best known, although he sometimes be void of all knowledge of matters; or else foolishly and without Judgment to catch at all words and syllables, which they deem do any way serve their Purpose and Design.

How tedious a thing it is to enter upon the Stage of Disputation with such, every one easily perceives. For who seeth not how hard and great a Labour it is to dispatch or put an End to those Questions, which are to be demonstrated, from the Memory of Ages, and so great variety of Books and Histories; and being demonstrated so that all way to any further Exception be shut up, do produce no Fruit in the Minds of the contrary Party? Wherefore those who trouble the People with such Things, what do they else, but involve them in an inextricable Labyrinth, whereby the unskilful Multitude either despaireth of an happy Event or End; or if they have any Hope, they nevertheless cease not to stick fast in the same Mire of uncertainty, to wit, being dull'd and stupified with the overmuch labour of search? This indeed is the readiest Way, whereby any one may lord it over the Consciences of simple Men, and having entangled them in a Gordian Knot, perswade them any Thing. But let us propose both these a little more clearly. The first I prove thus.

None will be able to deny, that for the asserting

ning the Antiquity not only of the Church, but  
 also of a continued and uninterrupted Succes-  
 sion of Bishops in the Church, there is necessa-  
 rily required, first a certain, undoubted, and  
 accurate Knowledge of Autho<sup>r</sup>s both Greek,  
 and Latin, and of all Histories, that have been  
 written of this thing. And Secondly, that to  
 this knowledge there ought to be added a good  
 and quick-sighted Judgment, whereby exactly  
 to discern their true and genuine Books from  
 those that are supposititious and adulterate;  
 true Histories from those that are foisted in and  
 interlaced; those that were composed with  
 Partiality, out of Affection, and fore-stall'd O-  
 pinion, from those they composed void of  
 Partiality and Prejudice; to reconcile Repug-  
 nancies, and faithfully to supply Defects. How  
 much Pains, Trouble, and Time it requires, eve-  
 ry one sees; even amongst the most learned for  
 the whole Space of a thousand and six hundred  
 Years, there hath been none hitherto, who hath  
 been able to perform it. The first of them can-  
 not indeed be so much as sought for, much  
 less found. Shall then the unlearned and un-  
 skilful common People, who are counted un-  
 able to turn over one Book of the Scripture,  
 be sufficient to undergo so great a Work as ac-  
 curately to enquire into all Histories, where-  
 with even whole Barns may be filled, and  
 Ships laden? The *Laicks* or lay-People in the  
 the Papacie, who laying aside the holy Scrip-  
 ture,

but, alwayes talk of Antiquity and Succession, bewray a mind stupid and foolish enough; because they know nothing more, yea happily much less of true Antiquity and Succession than they do of the Scripture, indeed being alike ignorant of both.

It is true indeed, that there may easily be drawn up a Catalogue and Index of Bishops, where, in their Course and Order wherein they succeeded each other, they may be set down. But that is nothing to the Purpose. For the same do the *Grecians*, the *Episcopick Churches* and others. The *Constantinopolitan* doth it, sayes *Bellarmino* from the Times of *Constantine Cæsar*, in an uninterrupted Series; as also *Nicæphorus*, who continues the Names of the Bishops, even from the very Times of *Andrew the Apostle*. And yet *Bellarmino* denies, and all the Papists with him, that the *Grecians* can of Right claim to themselves a Succession. The Succession therefore of Persons is not enough, but it is required withal that it be lawful and such, as that among the Bishops who have succeeded one another, there have been no *Heretick*, *Atheist*, or *Apostate* among them. First it is requisite that it be lawful, for as the Papal Decree hath it *Dist. 79*. If any by Money, or mens Favour, or Popular, or Military Tumult, without the unanimous and Canonick Election, both of the Cardinals and of the following Clergie, shall be inthron'd in the Apostolick

apostolick Seat; let him not be accounted *A-*  
*postolical*, but *Apostatical*. Secondly, It is re-  
 quired, that among the Bishops that succeed  
 each other, there have been no *Heretick* among  
 them. For, for this cause, as Cardinal *Bellar-*  
*mine*, and other Pontifical Doctors affirm,  
 the Succession of the *Constantinopolitan* Bishops  
 is not to be counted lawful, because there  
 have been *Hereticks* amongst them. *Lib. 4.*  
*of the Marks of the Church, Cap. 8.* He there-  
 fore that will judge aright of the Succession  
 of the Bishops of *Rome*, he must of Necessi-  
 ty be most certainly assured of both these, e-  
 ven according to the Canons of the Papists  
 themselves. But how is this possible? Who  
 can undoubtedly know, whether all their Bi-  
 shops have obtained the Episcopacy lawfully?  
 Whether some have not obtained the  
 Dignity of Succession by Simony, that is, by  
 Money and Gifts (as *Simon Magus* desired to  
 do) or by Force, Arts and Wiles, by Factions  
 and unlawful Suits and Bribings for the same?  
 Again, if any desirous to read their Histories,  
 do find of a certain that even those Writers  
 themselves who have been most devoted to the  
*Pontificians*, do openly and roundly confess,  
 that not only one or two, but that many and  
 diverse Bishops of *Rome*, have climbed to the  
 Pontifical Dignity, who having been condemn-  
 ed of manifest *Heresie*, have been counted im-  
 pious *Villains*, *Atheists*, *Schismaticks*, *Russians*  
 and

and Barab who by Gifts and Bribes, by Force and Factions, without any precedent Choice, or consequent Approbation of the Clergie, by dishonest and foul Devices and Guile have, intruded themselves, or by Harlots, and their Whores have come to the Succession: Who I pray, can extricate himself out of this Maze of Doubts? If you say, the best and faithfulllest Historians are to be credited in this Case, you fall into a new Labyrinth. For I demand who are they? and by what are they to be distinguished? Why shall he derogate from the Credit of the Pontifical Writers? For they cannot be termed *Hereticks*, or mortal Enemies to the Church of Rome, because themselves were sworn Vassals thereunto, and some of them the greatest Flatterers and fawners upon the Popes, and the pontifical Dignity. He is therefore forc'd to believe, that these Writers were impell'd and constrained by the Truth of the thing it self, to write these things. And suppose that they were not Pontifical Writers; What Reason shall perswade that Credit is to be denyed to them as not faithful Writers, rather then unto others who were Favourers of the Pope and his Dignity? Friendship is no less able to withhold a Writer from writing the Truth, than Enmity or Hatred is. He that will deliver Truth to Posterity must write without all Affectation. And by what solid Reason, and which will convince,

the



the Judgment, shall we perswade ourselves that there hath been any such Writer, especially if we live not in the same age, and at the same time with him? He that considers these Things without Prejudice, ought to be induced to believe, that those who endeavour to defend or shelter themselves under Antiquity and Succession, do involve themselves in a Labyrinth, in which one may easily be intangled, but hardly may not indeed hardly be disentangled or loosed.

# CHAP. X.

*The Truth is to be preferred before all Antiquity and Succession whatsoever.*

**B**UT granting that any one could prove this Antiquity and Succession. What will be evinced from thence as to the chief Point of the Matter? Nothing at all. For Antiquity and Succession of Persons being proved, yet the Question concerning Truth will still remain. If Antiquity and Succession be not joyned with Truth, what I pray do they make for the proving of this Business? Antiquity is not the Cause of Truth, much less Succession. And if Antiquity and Succession ought necessarily to be joyned with Truth, then the Truth is first and chiefly to be known, which whilst it is unknown, so long a man hangs in Suspence. Even

Even as if a man should find Money, which he certainly knows was coined many Ages before, yet remains in doubt, whether that Money be made of good Metal, or no. Antiquity doth wholly differ from Goodness: Nor doth a naughty Person cease to be naughty, because he is old. Not every ancient Custom is good. And this is the Cause, Why the *Fathers* discoursing of true Antiquity and Succession, would have us chiefly to Mind that Succession, which is in Conjunction with the genuine Doctrine and Truth; Especially when we have to do with those, that reject the Scripture either in Part, or in whole, τὸ μὲν γὰρ ὁμολογεῖται, καὶ ὁμολογεῖται τὸ ἁγίου πνεύματος, καὶ ἡμεῖς περὶ τῆς αὐτῆς, ἡ ἁγίας εἶχε διαδοχῆς, saith Gregory Nazianzen, i. e. For the one is a being of the same Mind or Judgment, and to sit on the same Throne: The other is to be of a contrary Opinion or Judgment, and to sit on a contrary Throne: The one hath the Name, the other the Truth of Succession. And Ambrose saith, *Qui Petri Fidem non habet, is nihil à Petro hereditario Jure obtinet, ac frustra gloriatur de Petri Successione*. That is, He that hath not Peter's Faith, he inheriteth nothing from Peter, and boasteth in vain of his Succeeding of Peter.

This thing is so clear, that even the most learned Jesuit Cardinal Bellarmine proveth the same, acknowledging both these, A. That the

the Argument concerning Succession is not brought by his Party to prove that that Church, wherein is the right of Succession, is therefore to be accounted the true Church; but onely to prove that that is not the Church, where there is not Succession. And, 2. That Antiquity and continued Succession doth nothing at all avail the *Grecian*, or at least the *Constantinopolitan*, nay nor all your *Patriarchal* Churches, to prove that they are a true Church, because there have been sometimes amongst them Bishops that have been heretical, whose Thread therefore of Succession hath been broken and cut off. From hence it most clearly follows, that though Succession be already proved, yet the main Question concerning Truth doth remain still. For if when Succession is proved, it cannot infallibly be gathered and concluded, that that Church is the true Church in whose Hands the Succession is; And if farther it ought to appear for certain that no *Heresies* or heretical *Bishops* have broken off the Succession; Reason it self dictates, that Succession is proved in vain, or at least to no great Profit, unless we be thorowly informed concerning the Truth. For whilst the Truth is unknown, it is impossible to know, whether any thing favour of *Heresie* or no.

But who shall shew us the Truth? Or who shall most fully assure us thereof? Shall the true Church? But where, and which is

it? It cannot be. For when Succession of Persons is proved, it is not yet certain and undoubted, that that Church wherein is Succession, hath Truth on its side, or hath been alwayes free from *Heresie*, and by Consequence hath belonging to it the Right and Power to point out the true Church. What Church therefore shall it be, that shall infallibly shew us and say, that this is true, that that on the contrary is Heretical? For the Church that wants Succession, according to the *Jesuits*, cannot do it, nor the Church in which is Succession, as is manifest from the precedent Grounds. What then? What End is there? It is impossible for a *Papist* to untie this Knot. To which I add this over and above. Suppose that no heretical *Bishops* have intervened or slept in among those that have succeeded, but such who, as we have said, have by Force, Faction, and popular Tumult, by Gifts and Bribes thrust themselves into the Apostolical Seat, where I pray will be the Succession? Must we indeed believe that holy and saving Truth may better consist with these nefarious Wickednesses, than with Heresie and Errour? Nay rather, if farther it be found in Histories that at one Time, and that indeed for fifty, or eighty Years together, there have been two or three Popes, the one of which expunged the other out of the Catalogue of Christians, call'd him in Reproach *Heretick* and *Antichrist*,  
 pro-

pronounced him an unlawful Pope, cut off  
 two of his Predecessors fingers, drew up out  
 of the Earth Bodies already buried, and ha-  
 ving shamefully abused their Ashes, cast them  
 into the Tyber, all which three Popes some-  
 times together have been condemned and de-  
 graded, and taken out of the Number of  
 Christians, by an universal Council, as false  
 and unlawful Popes, as *Heretics* and ungodly  
 Villains, by whom notwithstanding there  
 were many Bishops and Clergie men ordained,  
 what End or Bounds of Succession will the  
 Thread of Connection find? For if it be said  
 for Examples sake, That that Pope, which  
 in the Times of the Council of *Constance* was  
 by common Votes substituted in the room of  
 those three Popes, which were deposed by the  
 said Council, is to be accounted for the true Pope,  
 who succeeded in the Room of the last that de-  
 ceased lawfully Pope, the *Apostolical See* being  
 in the Interim vacant, and usurped by Force,  
 he will fall into a new Labyrinth; for that  
 many of the *Popish Doctors*, and *Bellarmino* by  
 Name, and all the *Jesuits* do determine and  
 urge, that this Council is so far to be judged  
 for not lawful, in that it decreed that the  
 Council was above the Pope, because it was  
 not approved of either by the Pope, that is,  
 that most impious *Knave* and *Villain*, *John* the  
 twentieth fourth, or twentieth third, who had cal-  
 led that Council, and was by the Sentence of  
 the

the same degraded, or by the Pope whom this Council constituted in his stead. For if this Council in that Respect be not to be counted for lawful, how then shall a lawful Succession be proved? Had then this Council been in this Respect lawful, if that *Knave* and *Varlet* had approved of the same? This is shameful to be spoken, and more shameful to affirm, that therefore this Council was not lawful, because it was not approved of by him. Or had it then been lawful, if the succeeding Pope had approved of the same? But now, forsooth, it shall be unlawful, because the Pope that was made by this Council, said not of himself and those like him, that he was subject to the Council, but on the contrary, *Lucifer-like* maintained that he was above the Council. Howbeit it is altogether credible that the Decree of the Council was approved of by Him, before he was chosen for Pope. Who here sees not a Circle of Absurdities? However it be, if the Authority of the Council be no more than the Popes, it could not depose the Pope, and therefore those ungodly *Knave* Popes are to be reckoned among the *Bishops* that lawfully succeed by a continual Succession, not interrupted by Reason of their *Heresie*, *Atheism*, *Simony*, *Force* and *Villanies*; or if there be granted an Interruption, there will now forthwith be no Succession at all, upon the same Account, that *Bellarmino* denies that the Succession

cession of the *Greeks* is to be accounted lawful. He that seeth not that the Papists are wholly at a loss in all these Things, as in an endless Labyrinth of Errours, he truly seeing is blind. For howsoever the Case stands touching Succession, the Question concerning Truth will alwayes remain. To what Purpose therefore do they enter into so intricate a Labyrinth, and take so great Pains for to prove a Succession? One of these must necessarily be coneluded, either that the Truth is sufficient to constitute a true Church, or that it is not. If the former be true; To what End is Succession by these endless Windings to and fro proved? If the latter; What doth Truth avail, if it do not constitute a true Church? It is contrary to the Nature and Propertie of Truth not to constitute a true Church, whether those who teach the Truth, have it by Tradition from others, or no, or at least know not the List of their Names, from whom they have it delivered to them. Gold will be Gold, although it have been hid, and buried in the Earth a thousand Years. But you will say, it is requisite that there be some, before I know Gold, to teach me that that is Gold. But, say I, shall the Church thorowly do this? But then there is required some one besides, by whom I may be sure that that this Church, which doth affirm that this is Gold, doth know it most exactly, and cannot

not err therein. Who shall that be? Here the  
 Papists make a Circle. We assert that the  
 Scripture is Truth, which the Church of Rome  
 granteth us. But yet it is the Prerogative of  
 the Church, saith he, to tell us that the Scrip-  
 ture is Truth. But, say I, who shall tell me  
 that the Church that affirms this, saith true?  
 She hath not this Priviledge by Succession,  
 unless it clearly appear that she never defected  
 from the Truth. This cannot appear, unless  
 I know what is Truth. If the Church her-  
 self assume this, she then singeth to us the same  
 Song, and so the Church will be both Plan-  
 tiff, and Judge, and that in her own proper  
 Cause. Here will be no End of contending.  
 And that is it, which *Tertullian* meant, in that  
 most known Place, and commonly in the  
 mouth of all the Papists, which they quote  
 in all their Writings, with a very perverse wrest-  
 ing of the Sense thereof, in his Book of  
 Proscript against *Hereticks*; Chap. 32. Where  
 he thus speaketh: *But if any (Heretics) dare*  
*insert themselves in the Times of the Apostles,*  
*that so they may be thought to have been deli-*  
*vered by the Apostles, because they were in the*  
*Apostles Dayes, we may say; that is, we may*  
*in such Case demand of them the Succession of*  
*which they boast, saying, Let them produce the*  
*Originals of their Churches, turn over the Order*  
*of their Bishops, so running down by Succession*  
*from the Beginning, as that first Bishop, had some one*  
 of



of the *Apostles*, or *Apostolical men*, who yet continued with the *Apostles*, for his *Author* and *Predecessor*, &c. And a little after, 'Let the Hereticks feign any such Thing: (which is to be noted, as serving our Purpose) yet though they shall feign it, they shall prevail nothing. For their very Doctrine compared with that of the *Apostles*, by its Diversity and Contrariety, will aloud declare that it hath neither any *Apostle*, nor *Apostolical Man* for its Author. For as the *Apostles* would not have taught Things differing among themselves, so also the *Apostolical Men* would not have published Things contrary to the *Apostles*, except it were those, who revolted from the *Apostles*, and taught otherwise. According to this Form therefore or Manner (note it well) shall those Churches appeal, which though they can produce none of the *Apostles*, or *Apostolick Men*, as their Author, as being long after, and which lastly are daily instituted: yet agreeing in the same Faith, (to wit with the *Apostles* or *Apostolick Men*) they are not the less deemed *Apostolical*, by Reason of the consanguinity or nearness of kin of their Doctrine. That is, (according to *Tertullian's* style) because they agree with the *Apostles* in Doctrine. Those words of *Tertullian*, which the Papists so shamefully abuse, and so violently wrest, do not obscurely confirm what we have said. For *Tertullian* says three Things.

First

First, that those Churches, which have the Truth agreeable with the Doctrine of the Apostles, are no less Apostolical Churches then others, although they cannot shew their Succession, for that only Cause, for that they have the Truth on their side. Secondly, that those Churches which glory of their Succession, and Original derived from the Apostles, and cannot demonstrate it, are justly to be rejected, as those who obtrude upon us that which is false. And Thirdly, that those Churches which demonstrate their Succession, whether lawfully, or unlawfully, are not to be counted for true Churches, unless it appear, that their Doctrine is agreeable to the Doctrine of the Apostles. What Churches agree therein, the same are Apostolical, although they be destitute of Succession. This is more clear then the Noonday Sun. The same affirmeth *Augustine* in that Place, which is also quoted as unfaithfully, and contrary to the Meaning of *Augustine*, by the Papists, in his Book which he wrote against the fundamental Epistle of *Manichee*. Chap. 4. For when he had said that he came to the Catholick Church, wherein from the See of *Peter*, even to his Time, the Succession of Bishops and Priests had been deduced, he addes these words, which are altogether agreeable with our Judgment, *With you* (he speaks of the *Manichees*) *where there is none of these to invite, and detain me, there is only the noise of the Promise of Truth, which indeed were it*

So manifestly shewed, that it could not be questioned, were to be preferred before all those Things, by Reason whereof I am detained in the Catholick Church. What could Augustine have spoken more clear to prove and shew, that neither Antiquity nor Succession can avail, so as that any one should be able to quit himself of the Labyrinth of Doubts touching the true Church, but that the Truth alone onely can, and ought to do it.

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## CHAP. XI.

*What may be the Cause or Original of the Popish Labyrinth.*

**B**Ut some one will say, by this Means the Business indeed is made intricate, but there is no way shewed to untie this *Gordian Knot*. But, say I, the Way to untie this Knot is not so hard, if we mind the Fountain, and very Original of it. For it ariseth hence, that Men in this World desire an outward Ease and Peace, an easy and delicate Religion, the which to obtain, they seek for an infallible Judge speaking in the Church, who Authoritatively may decide all Controversies, and to whose Award and Judgment the Consciences and Tongues of all should be obliged or bound, so that it shall not be lawful to contradict it; and if any refuse to acquiesce in his Judgment, he ought to be subdued by force under Pain of Death and his highest Displeasure: In a word, they endeavour of the Church of Christ to make a wordly Policy, and for that End forbid the Laicks and common People of the reading the Sacred Scripture, lest Confusion arise in the Church; and

and the Clergie that are admitted therunto, they com-  
 mind, that they read not the Scripture upon any other  
 Terms or condition but to understand and interpret it ac-  
 cording to the Mind and Sense of this Judge, or upon an  
 express Promise added, that they will not understand it  
 otherwise, although they do understand it otherwise.

This is the Spring and Original of this Evil, as long  
 as this is not wisdom, the Labyrinth of Errors will  
 remain. I grant indeed that at the first View it doth not  
 seem so unreasonable, that some Judge should be ap-  
 pointed in the Church, because otherwise there can be  
 had no end of Questions and Controversies about Re-  
 ligion; But in very Deed and in Truth it is but the De-  
 vice and Appointment of those men, who either endea-  
 vour to introduce a Tyranny, being desirous of Rule; Or  
 study their own Accommodation, being indeed Lovers of  
 Ease more then of the Truth; Or at least shelter them-  
 selves partly under a Desire of the Churches Tranquilli-  
 ty, partly under the Pretence of Simplicity, Piety and  
 Humility. The Matter is clear. For if God or the  
 Lord Jesus Christ, had thought it necessary or useful,  
 that there should be alwayes such a Judge speaking in  
 the Church, they would have declared it even expressly;  
 and not only that, but they would have clearly and  
 palpably have pointed out who and where that Judge  
 should alwayes be, that we might not be deceived: And  
 so might have Recourse unto him, as unto a Place of  
 Refuge. Yea farther, Christ would first and chiefly have  
 taken Care of this, and the Apostles would have prest  
 it before all the Articles of Faith, because all Things  
 ought necessarily there to issue. For by such a Judge all  
 things might have been decided and composed. But in-  
 deed on the Contrary, because neither Christ, nor his  
 Apostles have done this, it cannot but be an humane  
 Device and Project, built upon a worldly and outward  
 Tranquillity and Conveniency, and favouring of Tyran-  
 ny, and usurped Domination: For, for any one of his  
 own Head to appoint such a Judge, is a piece of over-  
 great boldness, and the highest Treason against the di-  
 vine Majesty that can be again, and fit or apt to enslave

the whole World under everlasting Honour and Condemnation.

As to what they say, That Christ delivered or gave the Keys to *Peter*, it is too light to build the whole Office of a Judge upon it. For seeing this is a Business so large, and so highly concerns the whole World, even Christ, who came to save the World, would have declared, that this was the Sense of his Words, saying, since I grant this Power and Privilege to *Peter*, I will that all the rest of the Apostles be excluded: and furthermore, that those, who succeed *Peter*, not at *Antioch*, or at *Jerusalem*, but only at *Rome*, should inherit that Right or Privilege of Supream Judicature, and that all Christians should be bound or tyed to this Judge even to the worlds End or Consummation of Ages. Thus Christ would have roundly, and clearly, exprest his Mind and Meaning; and indeed, who in a matter so arduous, would have expected other from Christ, who is a Lover of Men: Although the whole Scripture from Head to Foot, had been nothing but a far-fetched Allegory, and continued Obscurity, it could nothing have prejudiced us, because the Judge of the Sentence thereof would be known; this one Thing if it were clear, and undoubted, all other Articles, although seemingly difficult, would be most easily understood.

## CHAP. XII

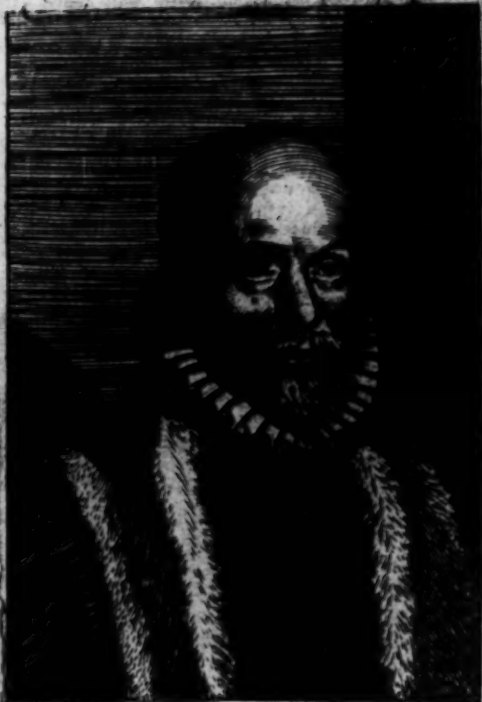
*That the judging of Truth according to, or out of the Word of God, belongeth to every private Man.*

**B**UT Now, because we see the Lord Jesus Christ, and his Apostles, have in the holy Scripture clearly and plainly exprest all Things necessary for a Christian to believe, hope and do, and will that the said Scriptures be with all diligence read over and inquired into by all that are desirous of Salvation, and the Way that leads therunto, and that withal with an accurate Examination

and Tryal of all things and Spirits, whether they be of God, under the Pain of eternal Condemnation, and there be no one tittle any where in all their Writings extant, of any such infallible speaking Judge, alwayes to be in the Church, much less where he is to be found. We cannot but judge, that those who desire such a Judge in the Churches, are moved therunto by Considerations far otherwise then Divine, and that they render themselves guilty of the greatest sin, and crime; to wit, of Dominion, and Tyranny or arbitrary Power over the Word of God, and the Consciences of Men.

That in wordly Concerns there are appointed Judges, by whose Judgment and Award we must stand, the Case is far different. For to their Judgment the Consciences of Men are not bound, it is free for every man to believe, or judge of their Awards, Judgments and Decisions as he please. The Award of the Judges is to be commended with our Mouth, not to be approved without Hearing. With all oftentimes their Judgments and Awards, a long while after, are by contrary Judgments and Awards null'd, or corrected. But when the Business is about Conscience, Religion, Salvation, eternal Life, or eternal Condemnation, there ought to be no Judge there, but God, or he to whom God hath expressely, and in Terms committed and given this Power, that a man may most rightfully say, If God hath given this Priviledge to the Church of Rome, it is the best, yea the only Church; and on the contrary, if it be evident, that God hath not given this Right, it is the most abominable, pernicious, and filthiest Church that can be again upon the Earth. But, you will say, what End will there be then? This, say I, that the Word of God be *impunè* and freely read by all, that no mans Conscience be tyed to the Judgment of others; that one man love another, and by the best Means, out of the Word of God endeavour to instruct him, and so we expect that Time wherein the Lord God and Jesus Christ, the only Judge of the Quick and Dead, will pass Award of Life and Death. By this means Consciences will be free, Christians all quiet and peaceable, and the Word of God the only Rule and Square of all Mens Actions.

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**JAMES ARMINIUS.**

*For Learning, Mildnesse and for Sanctitie  
Few ever had with him Equalitie.*



The Life and Death  
OF  
*JAMES ARMINIUS,*  
AND  
*SIMON EPISCOPIUS.*

Professors of Divinity in the University of *Leyden* in *Holland*.

Both of them famous Defenders of  
the Doctrine of Gods Universal  
Grace, and Sufferers for it.

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Now published in the *English* tongue.

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*The memory of the just is Blessed, Pro. 10. 7.*

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L O N D O N,

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THE  
P R E F A C E.

Courteous Reader,

**T**He Title-page of the Book presented here to thy view, does sufficiently inform thee, what in the general thou art to expect therein. The book is so little, and may be read over in so short a time, that it is altogether needless to give a further account of its Contents. A large Preface we think would be uncouthly, as being unproportionable to the Building; And indeed thou hadst not at all been troubled with any Proem how short soever; If I had not a few words to speak touching my work in this English Narrative. Although I was much persuaded and well assured in my self, that a Work of this kind might be of great advantage to those of my Countrymen, who have ears for no other but their Mother tongue, especially to them who have been abused by the Tongues or Pens of any, that have exposed to obliquy and reproach the venerable names of these two reverend men, which alas! many have done, especially as to Agminius: for the other, I mean Episcopius, has not been so generally taken notice of, and his name was not here so publicly known; till the De-Estrine, which both of them contended and suffered for, was more commonly known and received amongst us.

## The Preface.

it far from me to undertake of meer choice this endeavour, being not so well conceited of mine own abilities, as to thrust my self into this Employments, nor so desirous of work as to need this for securing and keeping my self out of idleness; but by the importunate sollicitation of some good men, I was prevailed with, and drawn unto it. The Historie of Dr. Arminius is nothing else but that Elegant Latin Oration, here turned into plain English, which learned Bertiſius delivered in such an Assembly, where he could not deliver untruths and remain undetected. I have indeed scarce pleased my self in translating so Grammatically and verbatim the Testimonies there produced: Yet have so done, that some might not be displeased, who deem such a translation in such cases to be at least convenient. That which thou hast here touching Episcopius, is taken chiefly out of that excellent and large Preface, prefixed to one of the Volumes of his Works, and written by Stephen Cuccellæus of blessed memory. In what I have done in the whole I am not conscious to my self of any unfaithfulness; neither am I unwilling to constitute mine Enemies judges of the performance, in case they be fit to examine; and not resolved to be unrighteous in judgment. Reader, I shall no longer detain thee from the profitable exercise of reading the following Narrative, which God almighty bless to thy use. Farewell.

J. K.



## THE ORATION

of Peter Bertius concerning the life and death of  
 that Reverend and most Famous Man \* the Divi-  
 nity School  
 nity James Arminius, which after his sad funeral, was delivered in a Theolo-  
 gical Auditory \* Octob. 22. 1609. in the Uni-  
 versity of  
 Leyden.

Magnificent, Reverend, Most noble, Most learned Auditors,

**A**S heretofore I have oft experienc'd, how hard  
 and how difficult a thing it is, to speak of  
 Excellent persons in an assembly of Renoun-  
 ed men: So now especially I have thereof a  
 sensible knowledge, it being my task at present to speak  
 in this place concerning that Reverend man Mr. James  
 Arminius, Dr. of sacred Theologie, and this after the  
 sad solemnity of his Funeral. For sith that a good  
 man is the rule and measure of things, he therefore, that  
 would describe to others such a person, must be careful  
 to choose out and offer such things to their view, by  
 which humane life may receive advantage in the study of  
 vertue. Good things that lie in secret, must be  
 brought on the stage and made publick, and those  
 things which either Modesty hath concealed, or Envy  
 diminished, or Calumny defamed, or which others  
 through want of skill have not observed, those things I  
 say, when the curtain's drawn back and a light brought

in, must be shown openly, and declared by words, that all may behold what in every one is most praise worthy, and what is fit for their imitation. Whence it comes to pass, that the greater every ones vertue is, the more difficult it is to act the Orotors part in speaking of him: for the greatest Envy keeps company with the greatest Vertue. And sith that a wise man doth nothing without Reason; and it being difficult to explicate and unfold at every turn the principles and causes of particular actions, on which the judgment to be made of every thing does depend; it must needs be very difficult to judge of excellent persons, all whose life is full of diverse examples, for the well instructing of others, how to judge, how also to live. And this also may be added, that he who takes upon him this employment must very frequently have recourse from the law to a mans life, and from his life to the law: for these need each the other, and as the law gives notice what must be done: so what may be done the life sheweth. Now a wise man hath both these in himself; just after the example of Christ our Lord and Saviour, who first said, *Learn of me*: and of his Apostle who thus admonisheth, *Be ye followers of me, as I am of Christ*. And as heretofore *Polyclitus*, not contenting himself that he had written a book, wherein he had noted all things to be observ'd by him that would artificially make the image or statue of a man, did himself afterwards make the statue of a man, lest he should seem to prescribe that to others which himself had not observed, and this statue made publick he call'd the Canon or Rule, commanding that the lineaments of art should besetch'd thence as from a law of direction: So a good man, when he hath admonish'd others

others what they must doe, does first himself perform, what he prescribes to others. Now it is hard, either to bring all a wise mans actions to their proper rule and law, or in one to find the Examples of all laws. But as for me, who am at this day to speak in this honourable assembly of learned men, concerning the life and death of that Reverend and Incomparable man, Doctor *James Arminius*, not only those difficulties, which I have now mentioned stand in my way, but many others also. My Grief, yet fresh, for the loss of a friend presseth me; the consideration of a sad family, an afflicted wife, nine fatherless children disturbs me; the Lamentation of the University moves me; but I am astonished to think of the Church and Common wealth deprived of a man so greatly usefull. All which things, in a wound so fresh, not yet skinn'd over, may easily put to a loss the most eloquent and the wisest man whosoever he be. To what hath been spoken may be added, That he himself, whilst he liv'd, greatly dislik'd all pompous funeral solemnities: for he knew, that the first step to the veneration and worshiping of Saints was hence, and he deem'd, that it unbecomes us to desire and use such Solemnities, that had such hazards attending on them. But seeing our present condition seems to be such, that we need not in the least to be afraid of this ( for alas! hitherto are we come, that henceforth it may seem needfull to use diligent care, rather to bring in devotion, than drive superstition out ) And sith that it concerns all men, that examples of vertue being drawn forth should be proposed for all to look upon, I have, according to the custom, through the request of friends, and the Senate willing it, undertaken that difficult task, which I

could not refuse without the violation of Christian charity, and the breach of the obligation of that friendship, which I have maintain'd with him from my very youth. Which things being so, I hope there will no reprehender of this my duty be found in this assembly of excellent orators, in which there is no one but is able more gravely and elegantly to perform this charge, than my self. Notwithstanding, I beseech and most humbly intreat you, Magnificent, Reverend and most learned Auditors, to suffer the things I shall speak to be of credit and account with you,

We have committed to the bosom of the earth the body of that Reverend man, *Mr. James Arminius* ( or rather the temple of the holy Ghost ) which has been stricken, worn, broken with labours, watchings, conflicts, diseases, troubles. We have committed it, I say, in certain hope of a blessed resurrection, which he himself, whilst he liv'd, believ'd, and unto which he directed all his thoughts and purposes.

The place of his birth was *Oldwater*, a little Town long since made famous by the interflowing river *Isala*, and the pleasantness with the fruitfulness of the adjacent country, and the frugality with the industry of its Inhabitants. He in this Town first saw the Sun in the year 1560. in which year the Conference at *Possack* in *France* began; in which conference our Deputies pleaded the cause of two thousand one hundred and ninety Churches, that did humbly and earnestly desire of the King, peace and tranquility, and the liberty of professing their faith. This year, this *Oldwater*, as another *Sparta*, gave *Arminius*, as another *Lacon*, to the world: which Town notwithstanding at other times brought forth



forth *Jahn de Oldwater*, *Cornelius Valerius*, and that excellent old man, whom ye here behold, *Mr. Rudolphus Snellius*, the ornament, not onely of his native place, but also of this whole University, and especially of them who are of the Senatorie rank and quality.

*Arminius* whilest an infant lost his father; His mother, a widow burthened with three children, lived all her life long in a mean estate, but honestly.

There was then in that Town a certain Priest, a man honest and grave, *Theodore Amylius* by name, whose memory, by reason of his singular learning and holiness of life, is yet blessed among the living. He, when he had got a tast of a better and more pure doctrine in Religion, determin'd with himself, that he would not once more celebrate the abominable sacrifice of the Mass: therefore he oft changed his place of abode, and lived sometimes at *Paris*, sometimes at *Lovane*, sometimes at *Colen*, sometimes at *Utrecht*. He therefore took care, that this fatherless child, *James Arminius*, so soon as his age was capable of instruction, might be furnished with the first rudiments of the Latin and Greek tongue, and with the principles of true piety and religion. And when he perceiv'd in him some appearances of an excellent disposition to vertue, he oft times exhorted him, that all considerations of earthly things being layd aside and contemned, he would give up himself to follow after God and his conscience. He told him, that the time of mans life here is but short; that there follows a condition after this life, which should be estimated not by outward adversity or prosperity, but by

by the Eternity of happiness or death. This Exhortation, afterwards confirmed by a diligent reading of the Holy Scriptures, and pious meditations, was settled upon his heart: And so he, through the hope of that life, underwent every labour, all hazards, with a glad and cheerful mind. But after he had for some years thus liv'd at *Utrecht*, an unexpected calamity did oppress him, by means of the death of that good old Religious man, which the merciful God did suddenly mitigate; for presently upon his death Mr. *Snellius*, who long before flying the *Spaniards* tyranny, went to *Marpurg*, came as it hapned out of *Hassia* into that Countrey. He therefore carried away with him into *Hassia*, in the year 1575. this his Country-man *Arminius*, now destitute of all humane help and succour. He was scarce set down there, when in the Moneth of *August* the report of his Countreys desolation is brought thither; He hears that the Town was taken by the *Spaniard*; that the Garrison were slain; that the Townsmen were kill'd, and the Town burnt. With this report he was so much stricken at the heart and so greatly troubled, that he spent 14 whole days, in continual weeping and tears: Therefore as one impatient he left *Hassia* and went with speed into *Holland*, being determin'd either to see the ruines of his Country, or to loose his life.

When he was come thither, he found nothing but where the Town stood, and the ruines of it: and understood that most of its Inhabitants were finally slain, together with his Mother, his Sisters, his Brothers and his Kindred: He therefore returned even on foot out of his own Country, to *Marpurg* in *Hassia*. In the mean while this new Academy was erected and opened by the authority

authority of the most Illustrious Prince of *Orange*; which as soon as he understood, he prepar'd for a journey home. He came therefore to *Rotterdam*, to which place were come from *Amsterdam* many faithfull Exiles, and most of *Old-maters* Inhabitants, that had escaped the sword of a cruel enemy. At that time my Father *Peter Bertius*, was the Pastor of that Church: but Mr. *John Tassius* was the Prince's French Preacher and Counsellor; both these were wonderfully pleased with the young mans towardliness, readiness and wit. Now seeing it was long before my Father was acquainted with learning (for he was 30. years old before he had any knowledge even of the Latin tongue) he upon request of friends, took the young man very willingly into his house. Now it was the purpose of friends to send him to this new University; which occasion my Father thinking not good to neglect, calls me out of *England*, when I was then a Student, applying my self to learning: both of us therefore were sent together into this School: from that time there has been always between us a very great intimacy, familiarity and friendship: But I will not speak of the passages of that time. This one thing I will say, that our young Scholars endeavour in learning and in the study of wisdom, was so great, their reverence towards their Teachers so great, their zeal and earnest affection in Religion so great, that greater could hardly be: But in our rank *Arminius* was one that excel'd the rest, if any thing was to be written, if any thing to be spoken, *Arminius* was sought for: If then arose any debate in learning that required a *Palamon*, *Arminius* was consulted with. I remember when Dr. *Lambertus Danæus*, our Professor,

did

did commend him publickly for his natural endowments, and for his proficiency, and for his vertue, and did excite us to enter on the study of Divinity with cheerfulness, after his example. Why should I make mention here of his study in Poetry, in which he excel'd? Why should I speak of his study in the Mathematicks, and in the other parts of Philosophie? He toucht nothing of these, which he did not penetrate, he set upon nothing, which he did not happily finish.

Thus we are come to the year 1582. in which year the honourable Senate of *Amsterdam* sent him away to *Geneva*, for his more abundant proficiency in learning. Whither when he was come, he heard that reverend old man, and of blessed memory, Mr. *Theodore Beza* expounding the Epistle to the *Romans*, with the great admiration of all men; for there was in *Beza* beyond other mortals a flexanimous and perswasive eloquence, a prompt and ready utterance, perspicuity of speech, pleasantness of voice, but excellent doctrine in the judgment of all learned men. Him therefore above all others *Arminius* made choice of to imitate and follow; But seeing he could not forthwith procure to himself the favour of some Principal men in this School, and that (to speak the truth) only upon the account of *Ramus's* Philosophy, which with earnestness he defended publickly, and did also in private teach it to his auditors, he was provok'd to go to *Basil*. Where what great honour was confer'd, on the young man, what were the presages and divinings of men of all ranks concerning his growing vertue, they are able to testifie, who were his fellow travellers, and companions in this his peregrination. But he so heard these judgments and acclamations,

tions; that he never waxt proud and arrogant; but shewed in very deed, that he was unwilling to endeavour by ambition, but was willing by true vertue to come unto that, whereto he was designed by the goodness of God.

At *Basle* in the harvest Festivals the more learned Students are wont out of the ordinary course, for exercise sake to teach something in the University, sometimes publickly. This labour our *Arminius* willingly undertook, for this he was prais'd by that reverend man, Mr. *James Grinans*, who also oft times honoured his lectures by his Presence. The same man also in publick disputations, if any thing more weighry than ordinary were proposed, or an intricate matter worthy a defender, did occur, was not afraid for honours sake to call our *Arminius*, sitting among a great number of Students; and (that you may know the candor of *Grinans*) to lay. *Let my Hollander answer for me.* At this time *Arminius* was in so great favour and renown for his learning, that when he was about to depart thence for *Geneva*, the Theological faculty would have conferr'd on him, even at the publick charge, the title of Doctor, which he, esteeming it too great a dignity for one of his years, did at that time modestly refuse, and gave them thanks for their grace and favour.

When he was come back to *Geneva*, he found the minds of his friends more pacified towards *Ramus's Philosophy*; also he himself thinking it something meet to abate somewhat of his earnestness, did so order himself, that all might easily perceive, that gentleness conjoyn'd with so great a wit brought no small ornament to his age. There were at the sametime in the City the Sons

of the chief of our Nobility, most of which now are in eminent and honourable places in our Republick. When some of these were gone into *Italy*, others of them called home, he seeing himself alone, and destitute of all others his companions, excepting one, a man of very great dignity now in *Holland*; he also purposed to go with speed into *Italy*, being inclin'd thereto especially through the fame of *James Zabarella*, who then at *Padua* professed Philosophy, and was greatly followed. For his sake especially he stayed at *Padua*, when he instructed in Logick some noble *Germans*. But afterwards he took a cursory view of the rest of *Italy*. on which journey he spent not above eight months, and at *Rome* he was never absent from that companion of his, who was to him as another *Achates*; for so it was agreed on before they went from *Geneva*. They til'd the same lodging, the same table, the same bed; they went in and out together; and for the exercise of piety they carried with them the Greek Testament and Hebrew Psalter.

I remember he was wont often to tell, That *Italy* brought to him many commodities and discommodities. Among the commodities he plac'd this especially, That he had seen at *Rome* the mystery of iniquity to be far more filthy and abominable than ever he had conceiv'd it in his mind: for he said, that the things which are told or read concerning the *Roman* Court of *Anti-christ*, are Trifles in comparison of the things which he had seen. Among the discommodities this; That the honourable Senate of *Amsterdam* was then somewhat offended at him for that his *Italian* journey, some in the mean while augmenting their displeasure, who clearly had

done

done better in suspending their opinions till his return. Hence then an occasion being taken, it was noys'd among the common people, That he had kiss'd the *Pope's* pantofle, whom he had never seen but as other spectators did, in a great throng and croud of people. ( And indeed that Beast is not wont to give this honour to any but Kings and Princes. ) Also, that he was accusom'd to hear the *Jesuites*, when as he never heard them; That he was acquainted with *Bellarmine*, whom he never saw; That he had abjur'd the orthodox Religion, whereas he was ready to contend for it even to the loss of his life.

Now let our Youth that are pious and devoted to the Church learn this from anothers harm, That it is better never to set foot in *Italy*, than with so great an hazard of their repute to know the myste:ies of *Antichrist*. Not because it is more dangerous for them to see *Italy*, than neighbouring *Antwerp*, or *Brussels*, or *Bruges*: for in *Italy* there is much more liberty, and in these places more superstition by far. And it is safer to travel throughout all *Italy*, than *Brahant* or *Flanders*: but because it is expedient to take all occasions of evil speaking from the adversary, and all occasions of evil surmising from those that are unadvised and imprudent. And it is better to prevent an occasion of offence, than to excuse it.

Being come out of *Italy* he stay'd at *Geneva*, and some months after being called home he returned to *Amsterdam* to his *Patrons* and *Masters*, furnished, through the grace of Christ, with a clear testimony from them of *Geneva*, and with a mind very well fitted to do office, if it might please the Lord God to use his ministry,

for

for his work in his Church: For these are the very words of Mr. Beza's Epistle, the original of which I have in remembrance. At *Amsterdam* he did easily, with grave and prudent men, clear himself as to his *Italian* journey: but indeed the weak brethren went on inveighing against it, and in their assemblings blaming it till he himself began to be heard in the Church, in which as soon as he was beheld, it cannot be spoken, with how much respect men of all ranks flocked together to hear him: For there was in him (as ye know) a certain incredible gravity mixed with gracefull pleasantness. His voice indeed was slender, but sweet, and loud, and piercing, but he had an admirable persuasive faculty. If any thing were to be adorn'd, he so did it, as not to exceed the truth. If he were to teach any thing, he did it with clearness and perspicuity. If he were to dispute any thing, he manag'd the same distinctly. Now the Melody and altering of his voice was so fitted to things, that it seemed to flow from them. And sith he did not use a Rhetorical dress, and the Greeks boxes of pleasant ointment: it was either because his nature did abhor them, or because he judged it unworthy the majesty of Divine things, to use curles, and borrowed ornaments, when as the naked truth is of its self sufficient for its own defence: notwithstanding he so efficaciously perswaded by force and weight of arguments, and by the pithiness of his sentences, and by the authority of Scripture it self, that no man ever heard him, but confess'd, that his discourses much affected him. Some therefore at that time called him the polishing life of truth, others the whetstone and sharpner of wits, others called him the razor shaving off growing errors



errors, and nothing in Religion, and sacred Theology was thought to favour well, that did not relish with *Arminius*. Also the Pastors and Preachers themselves of that City, men both learned and eloquent, did reverence him for his learning, and ingeniously acknowledge themselves to have been daily very much advantaged by his Sermons. And thus our *Arminius* with spread out sayles, prosperous gales, a full company of rowers, and the good wishes of all that knew him, was carried towards fame and glory, when it pleased God to exercise his servant even with adversity, and to make a tryal of his patience and humbleness by the cross and afflictions. Now 'tis a thing worth the knowing, to understand the beginnings and success hereof.

There was carried about as it chanced in the hands of some pious men a little Book, written by some of the brethren of the Church of *Delf*, against Mr. *Beza*, with this Title: *An answer to some arguments of Beza and Calvin out of a Treatise concerning predestination in the 9. Chap to the Romans*. This little book was sent over to our *Arminius* by Mr. *Marthinus Lidyus* of blessed memory, who had been formerly a Pastor in the Church of *Amsterdam*, but then was Professor in the *Frislanders* new Academy, and by him *Arminius* was requested to undertake the defence of Mr. *Beza* against the brethren of *Delf*. For *Arminius* was verily thought a man very fit for this business by Mr. *Lidyus*, who partly by report, partly by experience knew the quickness of his wit, the sharpness of his judgment, and what a wonderful

force and power he had both in preaching and in disputing. Neither was *Arminius* altogether strange from this design, being one that newly coming out of the School of *Geneva*, carryed about with him in his ears the sound of Mr. *Beza's* lectures and arguments. He therefore betakes himself to the work; But whilst he endeavours a refutation, whilst he weighs the arguments on each side, whilst he confers the Scriptures, whilst he torments and wearies himself, he was overcome by the truth. At first indeed he followed that same opinion which he undertook to oppose, but he afterwards by the guidance of the holy Ghost was carried over to that doctrine, which he constantly asserted even to the end of his life: Which was this; That Gods eternal Decree in predestination, was not to elect or chuse precisely and absolutely some to salvation, whom as yet he had not purposed to create; (which Mr. *Beza* would have) neither was it, precisely and absolutely to elect some to salvation after the decree of their creation and the foresight of their fall, but without an antecedent consideration of Jesus Christ; (which the *Delfian* brethren held) But it was, To elect to salvation them of the created and fallen, who in time to come would by true obedience of faith answer to God calling them thereunto: Which by learned *Melancthon* and *Nicholaus Hemmingius*, and many more divines besides, hath been asserted.

And although such in times past hath been the liberty of our Churches, and even now is in very many places, that in this Argument, in which no  
ancient

ancient Synod hath ever determined any thing, any one of the multitude, and a Teacher, might always without offence to any one choose this or that: for to omit others, Dr. *Joh. Holmannus Secundus*, who by the very grave advice of excellent Divines, and especially of the Lords Curators was called forth, after Mr. *Pezelius* and *Mollenius* and others were solicited in vain, taught it out of this very place: He embraced (as we know) the opinion of *Hemingsius*, and sharply defended it. Notwithstanding there were not those wanting at *Amsterdam*, that in this matter were troublesome to *Arminius*, and that accused him for departing from the common and received opinion in our Churches, but their vehemency and fierceness was suddenly repress'd and appeas'd by the authority of the Senate, and the equanimity and moderation of the brethren; so that he always lived with his Collegues at *Amsterdam* quietly, yea friendly and brotherly, without any cloud of displeasure, or hatred, or envy. And also this man of God was not only naturally dispos'd to candor and gentleness, but also was moreover so formed and fashioned thereto by the holy precepts and Spirit of Christ, that he did quietly bear with him that dissented from him, and did not easily despair of any one, that was but willing to hear Christ speaking in Scriptures: which by his divine moderation and equanimity we all knew, and have by so much the more admired it, by how much the further we, by the testimony of our own conscience, perceive our selves yet to be from these good things.

Now when the University, deprived of her Professors by the death of those famous and excellent men, Dr. *Junius* and Dr. *Luke Trelcatius* the elder, sought for an *Heracles* that might sustain this Orb ( which in the mean while that Reverend man Dr. *Francis Gomarus*, being destitute of all his Colleagues, did as another *Aclas* support alone ) they by the general vote, and the publick consent of their country, came to *Arminius*, who thinking of nothing less, was taking care for the church of Christ at *Amsterdam* which he had served now fifteen years. But when they of *Amsterdam* protest that they could not be without his endeavours amongst them, because as they said, they had chiefly him, by whom they might oppose the growing monsters of heresies, it cannot be spoken how great then the consternation of good men was. They variously deliberate and advise, no stone is left unturned. The Curators of our University, viz. most noble *Dausa* and *Nroscadius*, went themselves in the publick name, together with that most honourable man, *Nicholaus Zephus* the Syndick of our Common-wealth. To the same end Mr. *Ja. Visschogardus*, Pastor of the Church at the *Hague*, was sent by the most illustrious Prince, and also *Nicholaus Cromboutius* out of the supreme Court. All these after a diverse manner did earnestly move and perswade the most prudent Senate of this Common-wealth, and the Consistorie of the Pastors and Elders. At length, by many labours, intreaties, and also the intercession it self of most illustrious Prince, it was hardly obtain'd, that he

he should be dismissed from *Amsterdam* and serve the University. Nevertheless petty Rumours of suspicions, which most commonly are wont to subvert the best endeavours, did withstand him, against which he set the shield of his innocency and candour and learning; Trusting in this, he confidently expected the blessing of God in that which was behind. This matter therefore being heard and debated at the *Hague* before the Lords Curators in the presence of some grave Divines, it was found, That those suspicions were ill supported, and that there was no cause why any one should have an ill opinion of such faithful servants of Christ: for they found, that he used the allowed liberty of prophesying in the Church, had taught nothing which was contrary to the Christian religion. He then first obtained in this University, with the good liking of God and men, the degree of a Doctor, which in the year 1603 that revered man Dr. Francis Gomarus conferred on him here in this very place. Thus then James Arminius succeeded Francis Junius, the Curators so commanding it. And that nothing might be wanting here to his credit and authority by reason of those things that had been given out at *Amsterdam*, it pleased the Ecclesiastical Presbyters to commend him to all godly, honest and learned men, by adorning him at his departure with a very fair testimony which soundeth thus.

*The Testimony of the Church at Amsterdam.*

If the reason it self of equity, in the common society of men, was willing long since to have it establish'd for a law, That they should be judged worthy of a singular good commendation, and more honourable testimony of truth, who had any where very well merited of the common-wealth : they much more are worthy of this honour, who labouring in the word of God, have been for many years Ministers of the holy Gospel with singular fruit and praise in the Church of our Lord Jesus Christ. Wherefore sith that Mr. Dr. *James Arminius*, a Reverend brother in the Lord, hath now requested this same of us, we said, that we must by no means deny it him. Therefore we would by this writing testifie to all and every one, that the very great integrity of both the unblameable life and sound doctrine and manners of the forenamed worthy man, and to us all a most dear companion in the Lord, hath now by long acquaintance been so well perceived and tryed by us, that there is nothing of more account with us than always to enjoy his counsell, labour, familiarity and intimacy, and to maintain that friendship which now for a long time hath been between us. But seeing the most blessed and almighty God seems to have appointed another thing concerning him and us, we have cause of giving very great thanks to the Lord our God for that very great benevolence of his towards us and this our whole Church hitherto, through which it  
hath

hath come to pass, that we can with very great delight see and perceive fruits not to be repented of, from the study and labour of the foresaid our very dear fellow-labourer in the Vineyard of Christ, which he hath with us unweariedly and cheerfully undergone, here among ours. We all confess with a most willing heart, that we are in all things indebted to this our dearly beloved brother in the Lord, for his alacrity in continuing with us in the same parts of his function, and for his very ready Council communicated to us, whensoever we desire it. Wherefore that we may briefly say all in a word (because his very great both piety and probity, and his singular learning, seems after a sort by their proper right to challenge it to themselves) we do commend to all godly, vertuous, and learned men, this honourable Gentleman, and our most reverend brother in Christ, that with greater affection and more heartily we are not able to commend. Dated in our Consistory at *Amsterdam*, September 8th 1603.

In the name of all,

*John Ursinus* Minister of the Divine Word, &c.  
President of the Consistory.

*John Hallius* Preacher at *Amsterdam*.

*John Halsbergius* Pastor of the same Church.

Yea and the whole *Classis* gave to him their commendatorie Letters which thus run,

*The Testimony of the Classis of Amsterdam.*

To all and every one that shall read or hear this our present Testimony, Salvation and Peace through the only Mediator Christ.

Because the most accomplished and learned man Mr. *James Arminius* hath by the illustrious and for learning most famous Lords Curators of the University of *Leiden*, been called from the holy Ministry ( which now for many years he hath discharged with very great commendation in the Church at *Amsterdam* ) to the publick profession of sacred Theology, and hath been inaugurated publicly thereunto : we were willing at his departure to commend him to the same ( Curators ) and to all vertuous men by this our present writing, although but little, and to honour him by our Testimony, as the manner is. We therefore the servants of Jesus Christ, together with the Elders of the same *Classis* of *Amsterdam*, do testifie, that the fore-said Mr. Dr. *Arminius* has been now fifteen years a member of our *Classis*, in which time he hath taught with much fruit sound Doctrine purely, administered the Sacraments according to the Lords institution, and propagated with great zeal the true and Christian Religion, and by his diligent presence hath always adorned our Classifical meeting : also by his prudent Counsel hath with others composed matters hard and of great moment, hath always readily sustained all imposed burthens that respected the Churches Edification, and hath by honesty and goodness of life adorned



adorned to this very day his holy calling. In a word, he hath shewed himself such both in his holy Office, and in his manner of life towards all, as becomes a true servant of Christ, that we give to him very great and immortal thanks for his benevolence and humanity towards us, by which he hath embrac'd every one of us. We therefore intreat all and every one, of what order soever they be, to have, acknowledge, embrace and favour the foresaid Mr. Dr. *James Arminius*, as such a one as we have said. Also to affect him with such honour, as he, for his eminent and singular gifts shining in him, is worthy of; and according to their ability to help forward his holy endeavours, for the Glory of Gods name, and the Edification of the School and Church. Unto which end we all his Collegues and fellow-servants do heartily desire for him the manifold grace of the Holy Ghost.

At *Amsterdam*, from our Classial meeting  
on the Calends of *September*, 1603.

*John Halsbergius*, President of the Classis.

*John Hallius*, Preacher at *Amsterdam*.

Scribe of the Classis, & in the name of the Classis.

Have the Brethren honourably and laudably enough testified of *Arminius*? thus then he came into the University. From this time all his Collegues have had experience of him as a most Faithful friend; The Schools as a Senator, Professor. Rector; all the Students as a most gentle Father.

Suddenly after his entrance into the University he found, that the Students of sacred Theology, did entangle themselves in the thickets of questions,  
and

and did follow Thorny Theormes and Problemes, the Scriptures being neglected. This evil, after the matter had been communicated to his Collegues, he studied to amend, and did in a great measure effect it, for he brought back the antient, and masculine, and mighty kind of studying; and drew back as much as in him lay: the wandering youth to the Fountains of Salvation (those pure and slimeless Fountains) that out of them Religion might be sought for: not that Religion which being satisfied with wrangling debates or bare speculation is gotten to feed the phantastie; but that which breaths out charity, and follows the truth which is after godliness, by which youth learn to fly youthful lusts, and having subdued fleshly allurements, to shun the pollutions of the world, and to do and suffer those things, that make a distinction between a Christian and an Heathen. That saying of our Saviour, *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven*: he did repeat often to fix the same upon their memories.

In the mean while the consideration of Christians so miserably divided, and driven asunder one from another, troubled him; he seldom spake of it without tears, never without deep and hearty sighs. He declared, that he wished all the scattered members of Christ might grow together in one body, according to the Lords Commandment. He rightly judged, that the Papal Court sought not the things which are of Christ; but the pleasures, the honours, the

the lucre, the pomp of this present world, and Ty-  
 tanny over the souls as well as the bodies of men :  
 And therefore that no man could or ought to consult  
 with that Harlot about matters of Salvation, and the  
 establishing of a common peace. He judged, that a  
 great part of others were conscientiously and piously  
 affected ; and were not divided not so much through  
 an evil intent and purpose, as through doubtfull am-  
 bagues or obscurities in which many were driven from  
 peace and concord by ignorance, many by the au-  
 thority of their Ancestours ; many through pertina-  
 cy or stiffness in those opinions which either them-  
 selves had devised or long defended, many through  
 shame of revoking and retracting their writings,  
 lastly many through prejudice and an ill opinion of  
 their brethren. All which he thought might be  
 remedied, not by killing one another, but by pray-  
 ers, and by peaceable and friendly instruction, and  
 by the example of an holy conversation. He there-  
 fore both exhorted all to piety, and especially took  
 care of this, that when thornie questions and the  
 huge luggage of vain and empty assertions were re-  
 moved and taken away, with which the Schools  
 make an huge confused noise ; those things might  
 be fetcht only out of the Scriptures which might be  
 usefull to bring them to the belief of necessary things,  
 and to lead a good and blessed Christian life. Which  
 endeaour of his, Satan going about to elude and  
 frustrate endeavoured to perswade the inconfide-  
 rate, that these things were done by him to get  
 honour to shew the strength of his wit to cause  
 innovations,

innovations, to maintain contention and wrangling. Some therefore through suspicion, that ill counsellour, moved again old *Camarina*, or were the cause of mischief to themselves; but the Professors themselves and the Colleagues, by the prudent advice of the Curators did quell and quash it at its first shooting up : for credit to which matter I have thought that this *Instrument out of the Acts of the Unversity* is fit to be produced.

“ The Professors of the Theological faculty,  
 “ when it was related to them; That the *Classis* of  
 “ *Dort* had laid down among other this Grievance  
 [ *Seeing there is a rumor that some controversies a-*  
*bout the doctrine of the reformed Churches have risen*  
*in the Church and University of Leyden, the Classis*  
*have thought it to be necessary that the Synod delibe-*  
*rate concerning these Controversies, and how they may*  
*most safely be composed, that all Schismes and offences*  
*which thence may arise, may seasonably be removed,*  
*and the union of the reformed Churches so preserved*  
*against the calumny of the adversaries ] “ did, when*  
 “ the Lords Curators and the Consuls asked, whe-  
 “ ther any controversies of this sort were certainly  
 “ known unto them, answer unanimously, after  
 “ the matter had been first privately among them-  
 “ selves examined and weighed, That they wished,  
 “ that the *Classis* of *Dort* had in this matter, acted  
 “ better and more orderly; That they thought  
 “ that more things were disputed among the Stu-  
 “ dents, than it liked them should be; but that  
 among

" among themselves, that is, among the Professors of  
 " the Theological faculty there was no difference which  
 " may appear to be in the fundametralls of doctrine;  
 " Also that they would endeavour that the disputati-  
 " ons of this sort which arose among the students  
 " might be lessened. Acted the 10th of *August*, 1605.

*James Arminius*, Rector of the University pro  
 tempore.

*Francis Gomarus*.

*Luke Trelcasius*, Subscribed.

" The very same day, when the same thing was  
 " also proposed to D. *John Kuchlinus* Regent of the  
 " Theological Colledge, he answered; That he  
 " gave his suffrage to those things that had been said  
 by the Professors.

Subscribed, *John Kuchlinus* Regent.

And thus indeed these things passed at that time;  
 Afterwards the Senators of the High-Court, by the  
 will of the illustrious States at the *Hague*, took cog-  
 nissance of those things that were reported. What  
 their opinion of the whole matter was, I should now  
 relate, but that I think all here present have the  
 knowledge thereof.

But whilst Christ's Champion thus wrestles, he  
 was at the length laid on his sick bed by a disease,  
 which by his labours; continual sitting, constant  
 studies; and conflicts incurring without any discharge,  
 he had at the last contracted. Now what wonder  
 is it, if he were moved and troubled at that, which  
 might expose to lose his good name, his salvation  
 and his labours: sith that nothing is of more account

to a good man than his good name; nor to a Christian, than his salvation; nor to a Dr. of Sacred Theology than demonstrations taken out of the Scripture. Oppression, saith *Solomon*, makes a wise man mad. That same brought him grief, his grief brought his disease, and this was the cause of his death. Oh horrible evil and viperous, and raised from the lowest part of Hell! How oft have we heard him privately crying out even with sighing, in the words of the Prophet? *Who is me my mother, that thou hast born me a man of contention to the whole earth: I have neither lent on usury, nor any hath lent to me on usury, and yet all men curse me.* Notwithstanding he himself recalled himself to the inclosures of reason and tranquility, being always courageous, always patient and gentle towards his brethren, for whose sake he was ready to suffer patiently, or as it were to devour, any reproaches whatsoever from the malevolent, and to forget or concoct them, not with a *Cato's* stomach, but that which was wrought in him by the Spirit of Christ.

But his disease lurking in his bowels brake out especially on the 7th of *Feb.* this year: which at that time so discovered it self; that the Physicians forthwith judged, that there was need of a slow and cautious curation. Now although at the beginning of his sickness he could hardly move himself: Notwithstanding when he could, having now and then some ease and respite, he omitted not the labours of his lectures and vocation; nor was he wanting to his cause when need was. Therefore again and again, being called,

he with speed went to the *Hague*, and there publish'd  
 a famous profession of his faith before many witnesses,  
 and after that last friendly conference he with this  
 one thing after God and the testimony of his own  
 conscience comforted himself, that in a common as-  
 sembly of all *Holland* he was patiently heard by his  
 most gentle Masters, to whose prudence he attributed  
 so much, that if he should dye, he did hope, that  
 there would not be those wanting that would defend  
 by the patronage of their wisdom and favour the  
 equity of that cause, which they once heard debated.  
 Being carryed home from the *Hague*, he had scarce  
 set himself to that which his masters commanded, *viz.*  
 To write out that exactly which he had proposed in  
 the friendly conference, but the force of disease again  
 assaulted him by so much the more vehemently, by  
 how much the more it had increased by delay and the  
 weakness of his strength. Therefore being pressed  
 with his disease, he by letters written to the illustri-  
 ous States modestly excused himself, that he could not  
 at the day appointed obey their will: saying, *That*  
*by sickness he was forc'd to keep his bed; that he had*  
*written a great part, which God so willing it, he was now*  
*compell'd to break off from.* *That he had been at ano-*  
*ther time heard, and that the whole matter was then*  
*exhibited in writing; that that might be as much as*  
*necessity required: Notwithstanding if they should at all*  
*desire those same things he had written that he would*  
*take care, that they should have them either full and*  
*perfect, if he by the grace of Christ should be restored,*  
*or abrupt and broken, if he should die.* Moreover sha

he was so far from doubting any whit of that confession he had published, that on the contrary he did steadfastly judge, that it agreed in all things with the holy Scriptures: Therefore that he did persist therein, That he was ready at that very moment to appear with that same belief before the tribunall of Iesus Christ the Son of God, the Judge of the quick and dead.

In the mean while the force of his disease daily increased, whilst the most famous and most expert Physicians, Dr. Pavius, Dr. Sebastian Egbert, Dr. Henry Sacl, Dr. Reener Bont, resisted it as much as was possible by Art and Industry, and pleasingly allured natures forces, but in vain; for the untamed obstinacy of the disease scorned art it self; For it was deeper planted than to be plucked up; it stirred up daily new Symptomes, Fevers, the cough, the extension of the hypoconders, difficulty of fetching of breath, oppression after meat, troublesome sleep, an atrophie, the gout, and gave to him no intermission of rest: Afterwards came the Iliac passion, and the Colick, with an obstruction of the left optic nerve, and an obfuscation or dimness of the same eye; In the mean while calumny was as cruel, and abated nothing of its accustomed fierceness; of which I shall here mention, a cruel unworthy and abominable instance, which is fit to be recorded for after ages. When that dimness of one of his eyes was known, there were some that durst account this among those punishments, which God threatens to his enemies, and wicked contemners of his name, and did affirm even from this punishment, that he was  
very



very wicked beyond others. And that there might  
 not be wanting a pretext and colour to this so filthy  
 and cruel deed, the sacred Books are consulted with,  
 which a Christian may not approach without reve-  
 rence and prayer. A place is found in the Prophet  
 Zechary concerning the consumption of the eyes and  
 the whole body, sounding thus. *And this shall be  
 the plague wherewith the Lord will smite all the people,  
 that have fought against Jerusalem: their flesh shall  
 consume away, while they stand upon their feet, and  
 their eyes shall consume away in their holes, and their  
 tongue shall consume away in their mouth,* Zech. 14.  
 12. And another place: *Woe to the Idol worshippers that  
 saveth the flock: the sword shall be upon his arm, and  
 upon his right eye: His arm shall be clean dried up, and  
 his right eye shall be utterly darkened.* Chap. 1. 7.  
 This place was wrested against this holy servant of  
 Christ, who indeed was afflicted in body, but in his  
 soul always happy, but now even most happy and  
 blessed. I tremble at the remembrance of so enor-  
 mous and detestable, and ungodly deed. Who,  
 art thou, oh man, that condemnest thy brother, for  
 whom Christ shed his blood? What dost thou revile  
 that servant of God with oracles fetched as it were  
 from heaven itself, whom they that shall come after  
 us, and shall not be ungratefull, will acknowledge to  
 have exceeding well deserved of the whole Church  
 of Christ? Why dost thou take unjustly to thy self  
 a power of condemning thy brother, whom the Lord  
 hath commanded thee to love. Hear him: *Neither  
 this man hath sinned, nor his parents, but these things*

are done, that the works of God may be made manifest. Hear him again, Judge not, that ye be not judged. Hear the Apostle: It is with me a very small thing, that I should be judged of you, or of mans judgment. He that judgeth me is the Lord: Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: And then shall every man have praise of God. Art thou so assured of what shall happen to thy self, as to know for certain, that thou thy self shalt not be tormented with more bitter pain and dolour? And yet 'twas not his right eye that was amiss; neither was it blindness, but only a dimness, and his arm was not dried up, but swelled. His tongue truly even to the last moment of his life readily discharged its office. Thus things above, things below, things on the right hand, things on the left, things divine, things humane, wait together on these wretched Hierophants [ Exponers of divine mysteries ] to serve them when they will.

There were somes who playing on his name, devised, *Dani orbis amicus*: [ i. e. A friend of the vain world, ] as if impiety was not sometime bold to do the same on the sacred name of Christ. Go your wayes for beetles, the unprofitable things of the world; What will ye not attempt to do on the servant who have not spared God himself and the Lord of life? But I return to that which I made digression from: He although tired with all these evils, yet notwithstanding kept a stedfast courage and quiet mind

mind. He therefore never abated any thing of the pleasantness, and comely gracefulness, and accustomed cheerfulness of his countenance, and candor of heart, his most ardent prayers ascending to God for himself and the concord of the church. How frequent, how fervent in his sickness were his ejaculations to Jesus Christ? What joys did he promise himself? With what perseverance of faith did he expect his last day in the world? If the brethren did compose themselves to prayers, and he himself was hindered by pain, he now and then desired them to stay till he should come to himself, that he might together with them perform this brotherly office.

These few forms of prayers among many more were noted.

**O**H great Shepherd of the sheep, who by the blood of the everlasting covenant wast brought again from the dead, Ob! Lord and Saviour Jesus, be present with me thy weak and afflicted sheep. Ob Lord Jesus the faithfull and mercifull High priest, who wast willing to be tempted in all things like unto us, but without sin; that thou learning by experience it self, how hard it is to obey God in sufferings, mightest have compassion on us in our infirmities; have pity on me, and succour me thy servant, who am sick and pressed with many afflictions. Oh God of my salvation! make my soul fit for thine heavenly king dom, & my body for the resurrection.

Now when upon the increasings of his disease he was admonished by the Physicians, that by reason of

the doubtfulness of his life, he would set his house in order, and that if any thing were to be given in charge by his last will and testament, he would take care to do it; he then composed himself for death, with such great quietness of mind; that friends standing by, who had observed the whole manner of his life, admired at his so great and so heroic moderation in the last act, and they took from him the last example of dying blessedly, of whom long before they had learned all many things for the well ordering of their lives; He then perceiving that the time of his dissolution was at hand, and not being ignorant of the Devils stratagems, took special care, when he made his will, to give a brief Account of his designs and of his life. This, because it contains the duty of a faithful Teacher, I shall recite for an Example and for a Testimony.

Out of his will or Testament.

**B**Efore all things I commend my soul, when it shall depart out of its body, into the hands of God its Creator and faithfull Saviour; before whom I witness that I have with a good conscience, singly and sincerely walked in my charge and calling; taking heed with much felicitousness and carefulness, next to propose or teach any thing, which I had not found by a diligent search out of the holy Scriptures, to agree exactly with the same Scriptures; and that I have taught those things which might conduce to the propagation and amplification of the truth, the Christian religion, the true worship of God, common piety, and holy conversation among men; Lastly, to tranquillity agreeing to the Christian profession and peace according to the word of God, excluding from among these Popery, with which no verity of faith, no bond of piety and Christian peace can be kept.

These things being thus finished, some days were spent in the invocation of Christ, and in thanksgiving and the meditation of a better life; In which time Mr. Jo. Orenburgardus and Mr. Hadrian Barrius did more frequently visit him then others did; Both of them were his old and most faithfull friends; But Mr. Barrius was even always present in the daily performance of prayer with his sick friend.

Now at length on the 19th of October, about noon, this faithfull servant of God, being discharged of his

warfare, having finished his course, fought the good fight, kept the faith, did render his soul now weary of cares, now glutted with the miseries of this world, now desiring deliverance, now having a fore-tast of the joys of the Saints, now seeing Christ his God and redeemer, did I say, with his eyes lifted up to heaven, render quietly among the holy prayers of them that were present, his soul to God the Father his creator, to the Son his redeemer, to the Holy Ghost his sanctifier, all crying out, *Let me dye the death of the righteous.*

Thus even this our Sun did set, thus that just man dyed of whom this world was not worthy; thus the father of so many prophets was taken away; thus *James Arminius* by the chariot of Israel and horsemen thereof was carryed from us into heaven and now is free and delivered from miseries, hath the crown sought for by so many labours, by so great holiness, and enjoys the heavenly Jerusalem, in the great assembly of many thousands of Angels, and the Church of the first-born that are written in heaven, and he sees the Judge of all, and the Spirit of just men made perfect, and Jesus the mediator of the new Testament, and the blood of sprinkling speaking better then that of *Abel*; But he expecteth that day, in which God will make his dead body, which we have laid in the earth, so be conformable to the glorious body of his Son, according to the power whereby he is able to subdue all things to himself.

But we so long as it pleases God shall be tossed with these waves, till he, having at sometime compassion

on us also, shall call us, every one in his own order,  
out of this miry clay into heavenly joys ; keeping in  
the mean while in the church of the saints the bless-  
ed memory of Mr. *James Arminius*, with this  
Elogy.

*That he was a Hollander, whom they that knew him,  
could not sufficiently esteem ; whom they that  
esteemed him not, did never sufficiently know.*

Finally, most worthy Auditors, being desirous to  
exhort you to the Churches amiable concord, I shall  
use no other than the words of the Apostle *John*. *Be-  
loved, let us love one another, because love is of God.  
And whosoever loveth his brother, is born of God, and  
knoweth God. He that loveth not, knoweth not God ;  
for God is love.*

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FINIS.

and also, still and every one in his own order  
 of this ministry into heavenly joys, keeping in  
 the mean while in the church of the living the bless-  
 ed memory of Mr. James Abbot, with his

body.  
 That he was a scholar, whose study was  
 not sufficiently often in his own hand that  
 of his own, his own sufficiently known.  
 Truly, most worthy and most being desirous to  
 call you to the churches amiable concord, I shall  
 be no other than the words of the Apostle John 13.  
 Let us love one another, because love is of God,  
 and who loves his brother, is born of God, and  
 knows God. He that loves not, knows not God;

and God is love.

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FINIS.





A short and Compendious  
History of *Simon Episcopius*. Pro-  
fessor of Divinity in the Univer-  
sity of *LEYDEN* in *HOLLAND*.

*Candid Reader,*

**T**Hat in a very great part, which learned *Ber-  
sius* in the preceding Oration, hath justly pre-  
mised touching the difficulty of his task and Province,  
who was to describe so excellent a man as Reverend  
*Arminius*, may be as justly (to say no more) heaped up  
by him that undertakes a description of *Episcopius*, a  
man well nigh incomparable in all things commen-  
dable in a man, in a Christian, in a Minister of the  
Gospel of Christ.

It's one of *Amsterdams* chiefest Ornaments, and  
deserves to be recorded with letters of Gold in the  
memorials of that famous City; that *Simon Episco-  
pius* in the year 1633. was born there.

His Parents, *Egbert* and *Gertrude*, are worthy  
remembrance, not only for their pious Offspring,

I mean their eldest son *Rembert*, also *John*, but especially the youngest, our *Simon*; ( for their other children, four sons and three daughters, all died in their youth or infancy ) but also for their own piety, being then zealous professors of the truth, when extream dangers closely attended on every side those that followed her; *Simon Episcopus*, that renowned Person of whom we are now to speak, brought with him into the world many rare natural Endowments, which afterwards by good education and much industry were greatly improved, and were in his conversation choicely employed to the end of his days. *Rembert*, his eldest brother, soon espying in him grounds of hope as to his usefulness in the best of employments; did earnestly sollicite his Parents to denote him wholly to learning; His Parents, notwithstanding their Estate, was insufficient ( by reason of their numerous offspring ) to yield him at his studies a competent maintenance; yet, having assistance freely and privately, offered by *Cornelius Benning*, a man of Consular dignity, were perswaded to dedicate their *Simon* to the study of learning. He therefore was committed, as soon as possible, to the care and discipline of *Peter Vekeman*, a Schoolmaster at that time famous; under whose manuduction he in so little time made so great a progress in Latin and Greek, that he was commended by diverse great men to the honourable Senate of *Amsterdam*, which took and received him into the number of their Scholars, when his parents by the advice of *Mr. John Kuchlinus* and *Mr. James Arminius*

*Arminius*, and by their perswasion, gave their consent; for at the first they were somewhat averse thereto. When he had at *Amsterdam* run out his course there in the Grammar School, the Curatours of the School did, in the year 1600, declare him by Solemn sentence meet and worthy to be promoted to the University, that he might there apply himself to more high and manly studies. He was therefore sent away to the University of *Leyden*, into the Colledge of the illustrious States of *Holland* and *West-friesland*; in which Colledge was then President that most learned man, *John Kutchlinus*, who when he was minister at *Amsterdam*, had contracted a firm and intimate friendship with the father of our *Episcopius*. This hopeful Plant had not been long in the Academical nursery, but he lost his most loving and beloved Parents; for *Anno* 1602 his father dyed, in the next year his Mother. He though much afflicted with this adversity; yet being thoughtfull, and desirous of his transplanting into some place of usefulness to the Church of God, neglects not the present opportunity of furnishing himself with things convenient and necessary thereunto. Wherefore having suckt in as much knowledge, as was needfull, of the liberal Arts, he extends his endeavours for getting acquaintance with the secrets of Philosophy; In which having spent about three years, he applyed himself most seriously to the study of Divinity, and with much diligence laboured therein; yet so as to have now and then a recourse to Philosophy. At length, the Statutes of  
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his Colledge, and his own private affairs requiring it. he sought the title of a Mr. of Arts; and was, being after a severe examination judged worthy, adorned therewith publickly, in the year 1606, by Dr. *Rodolphus Snellius*, that most renowned Professor of the Mathematicks there. After this he purposeth and resolves to give himself wholly to the study of Divinity onely, in which he had already made a considerable progress. And seeing he could not accomplish his earnest desire of visiting foreign Universities, he continued yet two years and above at *Leyden*, where he was a diligent hearer of the Divinity Professors, namely, *Francis Gomarus*, *Luke Trelcatius*, *James Arminius*; and was so diligent and industrious in disputations, and exercitatory Sermons, that he left far behind him most of his equals for age and standing, and was thought worthy to be called to the Ministry. But seeing afterwards, especially after the death of Dr. *Trelcatius*, that unhappy discension about Predestination, which afterwards gave a disturbance to all *Holland*, did not onely secretly glow between the two remaining Professors, but also at length break forth openly; and seeing our *Episcopius* shewed himself more addicted to the opinion of *Arminius*, he found therefore the Pastors, who were of the other party, to be so disaffected towards him, that they, when the honourable Consuls of *Amsterdam*, who had knowledge of his singular learning and good conversation, were desirous of promoting him to the office of a preacher, did by delays, and other

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their subtle devices, frustrate and elude the good design of the Council. *Episcopius* therefore in the year 1609, in which year *Arminius* dyed, left *Leiden* and went to *Franker*, the *Frislanders* University, whither he was drawn especially by the fame of *J. Dunsus*, Professor there of the Hebrew tongue. Here *Sibrandus Lubbertus*, the Professor of this University, took great offence at our *Episcopius*, who was somewhat too hot and fervent in Theological disputations, as young men of prompt and ready wits are wont to be. He therefore a few months after departed thence, and went into *France*, where in a short time he got so great acquaintance with the *French* tongue, that he was able not only to understand it, but also to speak *French* readily and purely. In the year 1610 he returned home, and found the Ministers of *Amsterdam* no better affected towards him than before. But his virtue and learning, which could be no longer hid, and which were commended by clear and notable testimonies from the Churches and Universities where he lived, break thorow at length all obstacles, and so, that he was, with the consent of the *Classis*, called by the honourable Senate of *Amsterdam* to the Pastoral office at *Bleywyck*, a hamlet belonging to their jurisdiction.

After the death of *Arminius*, they of *Calvine* perswasion, whose notions of God, reprobating absolutely the greatest part of the world, to make known his power in making his creatures miserable, had framed and disposed to fierceness, began to endeavour

deavour the ejection of them out of their places who adher'd to *Arminius*; hereupon these perceiving the designs that were against them, did exhibit to the most illustrious States of *Holland* and *West-Friesland* a certain Remonstrance ( whence they were afterwards called Remonstrants, as their adversaries were called Contra Remonstrants, from a paper they had written in opposition, and intitled, A Contra-Remonstrance ) in which Remonstrance after they had declared their judgement comprehended in five heads of Articles, they humbly petition, that they in that belief and perswasion might be protected from the violence and force of their Adversaries that much threatned them. Afterwards in the year 1611 was that famous Conference at the *Hague*, where by the appointmen, and in the presence of the States of *Holland* and *West-Friesland*, Six Remonstrant, and as many Contra-Remonstrant Pastors conferred together about the things now in controversy. For the determining of these Controversies, the Remonstrants then declared themselves for mutual forbearance, but their adversaries were for a Synodal Decision, as being no way doubtfull of out-voting them, in case the Remonstrants were admitted members of the Synod, which indeed their adversaries denyed them, when they had gotten a Synod, and the arm of flesh on their side.

4 But the illustrious States of *Holland* and *West-Friesland*, knowing well, that onely the oppression of the contrary party was sought after, and that the

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controversie was obscure and difficult, made a decree, that both parties should live together in brotherly communion, &c. which decree had preserved them in peace, if might had not then overcome right, in casting those peaceable Governours out of their places, and substituting those in their rooms who would be ready to doe what the Contra-remonstrants would have.

But we must return to our *Episcopius*, who was one of the six Remonstrants that managed the Conference at the *Hague*, whereas on a famous Theater he made manifest his great abilities, both natural and acquired, and gave all men occasion to conclude, that his knowledge and skill in the holy Scriptures, and in Theological disputations, was not ordinary. After this, the fame of his learning and eloquence spreading in the United Provinces far abroad, he was solicited by diverse eminent Cities, chiefly *Utrecht* to be their Preacher, but seeing they of *Bleiswyck* would by no means be induced to give their consent for his departure, he therefore continued in the exercise of his ministry among them. Put at length in the year 1612, when he was about 29 years old, he was called by the Curators of the University of *Leiden*, to the Professorship of Divinity there, in the place of *Francis Gomarus*, who voluntarily had deserted it, Now although the modesty of this worthy man *Episcopius*, was so great, that he judged himself unmeet for a work so difficult in such difficult times, yet suffered he himself to be prevailed with, and overcome by the judgment of others concerning him,

him, and especially by the authority and exhortation of some very great men in the Commonwealth and Church to accept it. In this honourable place, worthy a man so learned and venerable, he lived friendly and peaceably with Dr. *J. Polander*, his Colleague, though of an opinion differing from his in the controversy of predestination; and most painfully laboured in his Office, as even to us is apparent from his Commentaries on some parts of the holy Scriptures, then composed, and his disputations there, which since his death have been exposed to publick view. But his Cares were so many and great, that they far surmount'ed all his other labours and did much exceed them; For at this time the Controversie about Predestination had swelled over the Academical banks, and had filled the pulpits, whence (as usually) it spread as an inundation among the common people threatening a devastation of the Churches unity, and to the Commonwealth no less then ruine: For the governours themselves, who were to have kept the peace, were divided among themselves, designing variously for their several parties. In this evil day and contentious time, good *Episcopius*, a man greatly desirous of peace, a man studious, laborious and solicitous for the good of others, became a man of sorrows, and acquainted with griefs. Now to give a few instances of this mans sufferings, may not onely be serviceable to his commendation, they being the tryal and an evident proof of his sincerity, and that which brought to light his Christian fortitude and patience, wherein he greatly excelled;



they may expect, who are of the first in discovering errors, that have been long and more generally embraced for truths, and for faith, which men have much gloried in, as a treasure more peculiar to themselves than others; and also to let us know what are the usual effects of blind zeal in matters of religion, which will appear to be the worst of Guides, leading men to most injurious, inhumane and barbarous practices.

We will begin with that which happened at *Amsterdam*, in the second year of his Professorship; The story in brief is this, *Episcopius* being at a church in *Amsterdam* and (as they commonly speak) standing as a witness with others at the baptizing of his brother *Johannes* Daughter, *Cassius Heyden*, who then did officiate, asked him and the other witnesses, whether they did doubt, that to be the true and perfect doctrine of salvation, which was contained in the old and new Testament, and in the *Apostles Creed*, and which was taught in that church, to wit, of *Amsterdam*; adding moreover these words, What say ye to these things? *Episcopius*, the chief among them, answered, That he did recount whatsoever was taught there according to the word of God, and the *Apostles Creed*, to be the true and saving doctrine, as the words of the usual form, out of which the interrogation is made, do intend; Which answer, though mild and modest, so moved the spleen of *Mr. Heyden*, that with contempt he called him Young-man, and upbraided him

as one very audacious and presumptuous in daring to speak so in the Church of God. To which *Episcopius* again replied, saying, That he would depart if the Preachers would not admit that limitation, comprehended in the form of Baptism, where after mention made of the old and new Testament, and the Apostles Creed, these words are added, and consequently is taught in the Christian Church. But when *Hoyden* had the second time upbraided him with audaciousness, and *Episcopius* made no further reply, he at length chrutened the Child. And when *Episcopius* was going out, he was reproachfully handled, and called a seditious man, and a disturber of the Church, by some of the baser sort, whom *Hoyden* words had excited to such opprobrious speeches; and when he was gone out of the Church, he hardly escap'd beating or stoning, to which some instigated the youth that were then present. But God out of his fatherly care protecting him, and restraining the fury of those wicked men, brought him at length to his friends in safety.

Not long after this it happened in the same City, That a certain Black smith, seeing *Episcopius* passing by his shop, run out with a bar of Iron that he was forging on his anvil, and called him *Arminian*, and a disturber of the Church, and so pursued him, as one having a mind to murder him, which danger he escap'd by flight and the assistance of others, that hindered and restrained this villanous Zealot.

Now if we should here insert a short but sad story of some Contra-remonstrants Plunderers, we should

should not go far out of our way, nor much digress  
 because *Arminianisme* ( so called ) was the occasion,  
 and *Rembert*, the brother of our *Episcopius* was the  
 person pillaged, and that in the time we have now  
 under consideration. The story thus runs; There  
 was in the year 1617, and on the 19th of *February*,  
 a false rumour raised and spread abroad, that some  
 Remonstrants were met together to hear a Sermon  
 in the house of Mr. *Rembert Episcopius*, who in *Am-*  
*sterdam* was well known to be much addicted to the  
 Remonstrants opinions, and was for that cause much  
 hated by the vulgar sort. Upon this report many  
 hundreds of vile persons run thither, who first break-  
 ing the windows with stones, then with a bar break-  
 ing up the gate, enter the house in an hostile man-  
 ner, and as a Company of Robbers, when they had  
 drank up or spilled the wine and beer in the Cellar,  
 they search and sack the house, opening forcibly a-  
 bove 12 chests, carrying away what was portable,  
 for they stole thence a bag of money, wearing  
 clothes, linnen, pictures, books, household-stuff,  
 plate, &c. and what they could not carry away  
 tore and broke, leaving nothing there whole and  
 untouch'd. When they had empty'd the house,  
 they begin to demolish it and make it in heap of  
 rubbish, which they had done, if the coming of the  
 Magistrate had not hindered them. The Gentle-  
 man and his wife escap'd their fury; she by flying  
 to a neighbours house; he by hiding himself on the  
 top of his own house, whither he got by a ladder  
 that he drew up after him. His loss was estimated

to be above six thou and florins. And if he had not had some space (while those religious Felons were breaking open his doors) for the casting of his money and some part of his better household stuff into a neighbours house, he had in that one day been well nigh loyaled of a good estate, and reduced to poverty. The other brother *Mr. Jo. Episcopius*, being also of the Remonstrant persuasion, though he was not pillaged as his brother, yet was he often and much reproached by the dregs of the people, a sort of malignant Zealots. But to return now to our *Episcopius*, who was a sufferer in his Relations, and Christian Associates, and met with many great personal afflictions, especially at the time of the Dort Synod, and afterwards, of which we will here take a superficial and cursory view.

In the year 1618 began the Synod of Dort, which how unjustly it carryed it self towards the Remonstrants, the Acts and History thereof, long since published; do, saith *Curtellans*, abundantly testify. We will briefly mention here a few things that more nearly touch our *Episcopius*: Although from that, which happened not long before the convening of this Synod, namely the violent ejecting of those Magistrates that favoured mutual forbearance, it was not hard to conjecture, that no good issue would attend this Synodical meeting; yet notwithstanding our *Episcopius*, being invited to it by the Letters of the Illustrious states of *Holland*, and to be there with the other Professors of the United Provinces, did with some other Remonstrant Preach-

ers make his appearance at Diet soon after the beginning of the Synod; but the Synod, which was the adverse Party, and which shamefully took to themselves a power of judging in their own cause, permitted neither him, nor any other Remonstrants to be present in their assembly, but as cited persons, appealing at the Synod to be heard, and submitting to the authority of the Synod, and having power to order them, when to speak, when to hold their peace, and also at length, by majority of voices, to judge and censure them; Which how far from all equity it was, let all judge that have eyes to see, and are impartial. The Remonstrants notwithstanding, lest they should seem warring to a good cause, did yield to a necessity, and with a great and undaunted courage entered the Synod; and there *Bishops* with great grace and Oratorical gesture (and as our learned *Hales* expresseth it) recited that excellent Oration, which is to be found in the Acts of the Synod, and in the Second volume of his works. After this, when the Remonstrants declared, that they were ready to confer with the Synod, the Ecclesiastical President in the name of the Synod answered, That they by an authority granted to them from the *States General*, were come together, not to confer with them, but to judge them; Notwithstanding this, yet the Remonstrants, having protested, that they could not acknowledge that Synod as a lawfull Judge in the present controversy, because the greatest part of it consisted of their professed adversaries, who had already condemned them; And separated

from them, did address themselves freely to propound, explain and confirm their sentence or judgment, before the Synod, so far as they could and did judge necessary; and so to do, they were not onely expressly permitted, but also injoynd, by the Deputies of the *States-General* in their Citatory Letters. But when the Synod would again circumscribe that liberty by these limits, to wit, that they should propound, explain and confirm their sentence or judgment, *as far as the Synod should judge might be sufficient and ought to be*; then could not the Remonstrants satisfy their consciences to submit to such unequal and unrighteous conditions, by which they should betray their cause, and so they were at length cast out of the Synod, as persons unworthy for the Synod any longer to treat withall.

Concerning the manner of their ejection I shall here adde something out of the letters sent from Dort to Sir Dudley Charleton, at that time Lord Embassadour from K. James to the *States-General*, and writen by Doctor Beleanqual, a member of the Synod, and one of the English Colledge there, and of a different perswasion to the Remonstrants, and by our own renowned Countrey-man Mr. Hales, then Chaplain to the said Embassadour, but for a time resident at Dort, to observe the Synods proceedings there; The letters may be found in Hales his *Golden Remains*; When the voices saith (*Beleanqual*) onely of the foreign Divines were asked (who are not above a third part of the Synod) then were the Remonstrants called in, and dismiss with

such

such a powdering speech, as I doubt not but that your Lordship hath heard with grief enough. I protest (saith he) I am much afflicted, when I think of it; For if the Remonstrants should write, that the President pronounced a sentence, which was not the sentence of the Synod, they should not lie. The Civil Lawyers and Canon of *France*, who write much about the formalities omitted in the Council of *Trent*, are exceptions of less moment then these; So neither was there above a third part of the voices asked, *ex quibus sententia fieri nequit*. Neither was the sentence conceived in writ, and approved by the Synod; And the bitter words of the sentence were not the words of any of the suffrages, unless that some of them were spoken by one man onely. So far be; There are saith (Mr. *Hales*) some exceptions taken by the Deputies themselves against Mr. *President* his rough handling the Remonstrants at their dismissal. The next day in the morning there was a private Session, where a repetition was made of the last Synodical Acts, but when they came to the Act of the Remonstrants dismissal *Ludovicus Crocius* of *Breme* signified, that he perceived, that Mr. *President* in that business had been paulo commotior, [somewhat too passionate] and had let slip *Verba quadam acerba* [some bitter words] which might well have been spared; That in so great an act as that was, a little more advise and consideration might have been used. That the Synod ought to have been consulted with, and a form of dismissal conceived and approved of by all,

which should in the name of the Synod have been pronounced and registred, whereas now the Synod stands indicted of all the unnecessary roughness which then was practised. So far our *Hales*.

After the dismissal of the Remonstrants, the Synod prepared to judge them out of their Writings. But they in the mean time, whilst the Synod was thus occupied, did privately, by the command of the *States Deputies*, compose for the confirmation of their doctrine, those accurate Writings, which together with the Synodal Acts were published a little after, and deservedly obtained the approbation of very many of the most learned men in *Europe*. One of chief authority when he had seen them, said, That the *Dutch* Synod had condemned the Remonstrants; but they by their Writings had triumphed over the Synod.

And indeed one substantial argument is better than a thousand Synodal suffrages. The chiefest part of these Writings ought to be ascribed to the indefatigable industry of our *Episcopius*. That nervous Dissertation touching Reprobation had for its Author, that learned and reverend father Mr. *Charles Niellius*, a preacher at *Amsterdam*. To his memory we are indebted not only for that piece, but for other things also in that volume, and debtours we are to all the rest of them for that share of their labour we have in those Excellent Writings.

At length the Synodical Sentence against the Remonstrants was pronounced, by which they were condemned as men of a corrupt Religion and deposed and put out of Office.

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The hard usage of the Remonstrants is not much to be wondered at, the Synods temper being considered; For although there was much candour in some of the foreign Divines, especially our *English*, yet there was much want of it in the Provincials. Not to speak any thing of the unworthy usage which some of the foreign Divines, experienced in the Synod, & particularly they of *Brème*, who were upon the point of leaving the Synod, by reason of offences there given them; I shall only in a word discover their ill disposition towards the Remonstrants: Prejudice prevailed much among the *Dutch* Contraremonstrants; They are (saith *Belcansqua*, in his letter of *April 17*) so eager to kill the Remonstrants, that they would make their words to have that sense which no Grammar could find in them; We have given a remarkable Instance of the *Presidents* good nature and manners. And as for *Gomar*, the then visible head of the Fatalists, of what a froward and turbulent Spirit he was, I am even loth to express in the words of *Belcansqua*, who thus writes to the Embassador; If the Synod (saith he) had wanted but two men, I mean *Sibrandus Lubbertus* [one of the principal Contraremonstrant leaders] and *Gomar*, we had wanted a great deal of contention, which I fear will not forsake the Synod as long as they are in it. They have their fits of madness by course; The last fit being this came to *Gomar*'s turn, and this day *Sibrandus* flew out with such raving and fierceness of countenance, and such unheard bitterness against our

our Colledge, as I desire no other revenge on him, than the very speaking of the words, which while they were in his mouth were checked by the President Politick, &c. In another letter, thus; The Palatine Divines are the onely Magistrates Doctors next to *Gomarum* in all the Synod, and think every thing they speak should be taken for Text. Let me adde one passage more, wherein *Gomarum* is mainly concerned; In the business of the Remonstrants of *Campes*, they of *Breme* perswaded to a middle course in dealing with them. But *Gomarum* (saith *Belcanqual*) fell foully upon *Martinus*, a man very learned and very honest, who hath been so uncivilly dealt with, that the Forreigners take much offence thereat, and he and his Colleagues have been ready to leave the Synod. Because he dislikes, as others do the Contra remonstrants broad speeches in many points, they use him with so much discourtesy; Though one be against the Remonstrants in all the 5 Articles in substance, yet if he differ from them [the Dutch Divines] but in manner of speaking, they hold him as not sound. So saith *Belcanqual*, I thought not indeed to meddle with this business relating to them of *Breme*, but fell into it unawares, and cannot but learn from it, that if the Contra remonstrants behaved themselves so, in such a place, against persons who in the main were of their perswasion, then certainly the Remonstrants to whom they were professed Adversaries, had cause to expect from them none of the softest usage. But there is one passage more that I shall recite

recite out of *Belcangual* concerning *Gomarum*. In Session 85, *Gomarum* in his disquisition of the 3 and 4 Articles, delivered a speech against the *Bremenſes*, which none I think but a mad man would have uttered, and he delivered himself with such sparkling of his eyes, and fierceness of pronunciation, as every man wondered that the President did not cut him off; at last he cut off himself, I think for want of breath, and then the President gave *celeberrimo Dno Gomaro* very many thanks for that his learned, grave and accurate speech. The *Externi* [the foreign Divines] wondered at it, *Martinus* only said, that he was sorry he should be so rewarded for his long journey. In another letter; All I will say my Lord, is this; There are two men in the Synod, *Sibrandus*, but especially *Gomarum*, who are able to set it on fire, unless they be lookt to. Thus far he: I shall say nothing of the generality of the Provincial or *Dutch* Divines, how they were at the devotion of those that were chief Actors in the Contra-remonstratical Tragedy.

We are come now to the Execution of the Synodical Sentence against the Remonstrants; They being thus discharged, other Pastors were put and substituted in their places, how unwilling soever the Churches were to receive them; In some places these new Pastors were brought in by force of arms. Now lest the ejected Remonstrants should teach privately, therefore the *States-General* propose to them a certain engagement, to abstain in the future both directly and indirectly from all even private exercise

Exercise of their Ministry. To which when some  
 could not in conscience subscribe, they were con-  
 demned to perpetual banishment. Alas! who  
 could expect such cruelty amongst Protestants, that  
 had condemned Papists for the like unchristian  
 practices? He that takes a view of our *Episcopius*  
 and some others of the Remonstrants in their de-  
 portment, when this dismal Cloud appeared, will  
 see cause to admire their faith and fortitude. For  
 so dear was the truth unto them, and their zeal for  
 it so great, that a promise of the same wages or sti-  
 pend which they formerly enjoyed, could not in-  
 duce them ( though some of them had but a very  
 mean Estate ) to oblige and bind themselves unto  
 silence, which was commanded them; Moreover  
 these Generous spirits did with much boldness, after  
 the pronouncing of the sentence of Banishment,  
 defend openly to the *States General* their own and  
 their associates Innocency, appealing to God, the aven-  
 ger of them that are unjustly oppressed, who would  
 at the last day take cognisance of their Cause, and  
 judge, without respect of person, as well their Judges  
 as them.

Hereupon these Stout Champions for truth  
 were so hastily carryed away by the *States Officers*  
 out of the limits of the *United Provinces*, that they  
 after their detaining eight months at *Dort*,  
 whether they were called, as they thought, to a  
 free Synod, had not granted to them so much  
 as one day, in which to bid their families fare-  
 well, and to set in order their domestick af-

fairs

suits, notwithstanding they petitioned for it.

*Episcopius* therefore, and the rest, betook themselves to *Brabant*, and inhabited at *Antwerp*, during the peace between the King of *Spain* and the *States*. This place these Exiles made choice of for their abode, not to joyn with the enemies of their Country in a conspiracy against it, nor to endeavour any thing detrimental to the Reformed religion, as some malevolent persons were bold enough to suggest slanderously against them; but because that place was near, and from which they might more commodiously, than from any place remote, take care of their beloved Church and Families. How faithfully those employed their talent, received of God, I shall here pass over in Silence, being now to speak onely of *Episcopius*, whose disputations with *Peter Wadingius*, a Jesuit of *Antwerp*, and his Antidote against the Canons of the Synod of *Dort*, do abundantly testify his great care and diligence; And also the Confession of faith, which he, with the other Remonstrant Pastors there, did compose and publish, that they might stop the mouths of them who calumniously gave forth, that the Remonstrants cherish in their breast, monstrous and strange opinions, which they durst not expose to publick view.

When the war was renewed between the King of *Spain* and the *States*, our *Episcopius*, seeing he could no longer with safety remain in *Brabant*, departed

departed thence into *France*, and inhabited sometime at *Rhoan*, sometime at *Paris*. If thou inquire how in these parts his time was spent, those Writings of his there compiled, will give thee a worthy Account, in case thou art able to peruse his Paraphrase and Observations on the 8, 9, 10, and 11 Chapters of *St. Pauls Epistle to the Romans*; also his *Bodecherus ineptiens*; his *Examen Thesium Jacobi Capelli*; his answer to the Defence of *Jo. Cameron*; his Treatise of *Christian Magistracy*. and that of free will, with other works of his, laboured there. He that with these considers his solicitous Care for the Churches of his own Countrey, which in this time of persecution being destitute of their ordinary Pastors, he by diverse Writings and Epistles instructed, comforted and encouraged to persevere in the Faith; also the many conferences he had with learned men concerning Religion, by which he endeavoured to bring them to a more accurate search and inquiry after the truth; he, I say, that considers these things, will be so far from thinking that he had many wast hours that he will greatly wonder, where time was found for so many and great Achievements. Here *Stephen Carell* was got with him his first Acquaintance and professes that he heard him discourse of some hard points of religion, and learned so many things of him, that he always afterwards esteemed it a singular happiness to him, that he had acquaintance with so worthy a man. Here also *Episcopius* contracted such a friendship with that most cordial

dial man and eminent Mathematician, Mr. *Edmund Mercer*, which afterwards no distance of place, or length of time, could dissolve or weaken. This was he that published this Book, by which *Cassius* opinion of Grace and free will is examined, and intitled it, *Epistola viri docti*; and he that was so familiar a friend with *Hugo Grotius*, that *Grotius*, when he last left *France*, committed to him the most precious Treasures he had, his Elaborate Manuscripts, that by him they might be communicated to others.

At length *Episcopius*, being desirous to have a perfect Survey of *France*, who as yet knew little more than the Northern part of it, went from *Paris* to *Lyons*; After that he visited *Mar-seille*, *Nismes*, *Mompelien*, *Tholouse*: Afterwards *Bordeaux*, *Rochelle*, *Poitiers*, *Angiers*, *Tours*, *Orleans*, and other places. And when he had finished his perambulation, he returned to *Paris* and *Rhean*; where when he had remained a while; and had heard that the fervour of the persecution, raised in his own Countrey against the Remonstrants, was some what alayed, he purposed to return thither. Leaving therefore *France* in the year of our Lord 1626, and in the eighth year of his banishment, he came to *Rotterdam*, that he might with other brethren lay out his abilities for the gathering of that very numerous Church, which is there out of the dispersed Remonstrants: And that afterwards he might take care for other Churches in the United

*Provinces.* In the mean while by his Writings both in Latin and Dutch he strenuously defended the truth. He published in Latin An Apology of the Remonstrants confession; An Answer to the Essay of the *Leyden Professors*, with other Books. In *Dutch* he wrote a Treatise of true Antiquity against the Papists; Three Treatises against *James Tristandius*, then Preacher at *Amsterdam*, since Professor of Divinity at *Leyden*; with other books,

In the second year after his return, he entred into a Matrimonial state, (there being then hope of a more peaceable time) marrying at *Rotterdam* that most choice and vertuous Gentlewoman Mrs. *Mary Pesser*, the widow of Mr. *Henry Niellius* a Preacher of that City, and the younger brother of Mr. *Charles Niellius* above-mentioned. They lived together, but without issue, most piously, peaceably and comfortably to the end of the years 1641, at which time she finished her course.

But before this in the year 1634 He went to *Amsterdam*, to be President in the Remonstrants Scholastick Nursery or Colledge, which was erected there to be as an University, for the instructing of Youth in Divinity, that were intended for Ministers of the Church,

How faithfully and diligently he exercised himself here, we have an illustrious testimony from his copious, learned and most usefull Theological Institutions; and the Answer of 84 Questions pro-



proposed to him by his Disciples; also from his learned and eloquent Sermons to the people; also his true Remonstrant Divine; and his Answer to the 10 Dilemma's of a certain Popish Doctor, and other works of his,

Whilest he was thus labouring, some occasions forced him to *Rotterdam*, where *Anno* 1639 he fell dangerously sick, and for some moneths kept his bed, and so far was he gone, that there was little hope of his recovery. But at length God restored him to health, and so strengthened him, that he returned to his charge at *Amsterdam*, and as diligently laboured among them as before.

After his return it seemed good to the Remonstrants to publish a plain Catechism for the instructing of the more ignorant sort. Then *Abraham Heyden*, at that time a Preacher at *Lejden*, afterwards Professor of Divinity there, published an Examination of this Catechism, the defence of which our *Episcopius* undertook, and finished in a considerable large Volume, which came not forth till after his death. For in the beginning of the year 1643, when he was well nigh 60 years old, he fell mortally sick. His disease is called *Ischuria*, a dangerous suppression of the Urine, which was so pertinacious and obstinate, that for eleven days he could not make one drop of water; although some skillfull Physicians used the utmost of their art to man-

stet; or at least somewhat to mitigate this his merciless and stubborn enemy. This Excrement ( of which he afterward avoided but little ) mixing it self with the blood of the whole body, so corrupted the *Craffis* and temperature thereof, that he could not possibly long subsist.

He lay sick two moneths and above, and for some weeks before his death was deprived of sight. Which loss, whilst there was any hope of his recovery, had been exceeding grievous unto him, had not his deep and almost continual sleeping lessened the same. For sometimes he complained of it to his friends that did frequently visit him, saying, that he should not be able any more to serve the Church of Christ,

At length on the 4th of April about the 8th hour in the morning, ( at which time the moon was in the Eclipse ) he peaceably fell asleep in the Lord. And the 4th day after was carryed forth ( a great multitude of all sorts of persons following the hearse ) unto the West-Church, and was there interred by his wife. His death many much lamented, and many Epicedium's, or funeral Verses of his praise and commendation, were published both in Dutch and Latin.

*Caspar Barlaam*, the most renowned Poet of that time, and who lived not full two years after him, published a most excellent *Latin Epicedium*

*dium* in his commendation, which is prefixed to the first Volume of *Episcopius* his works.

Thus we have taken a short view of *Episcopius* from his birth to his death. His life was unblameable, and illustrious for zeal to the glory of God, and mans salvation; His Love to the Churches peace and concord added much to his commendation. He was indeed much conversant in Controversies, not of choyce, but through necessity; He was often wont to complain of his constraint to this kind of exercise. His patient bearing of injuries, and readiness to forgive, after the example of his Master Christ, contributed not a little to his praise. In alms-deeds he was to his power ready and cheerfull; And such was his modesty and humble temper, that his rare endowments, and great Atchievements he esteemed as nothing. On his sick-bed his Speeches were gracious, full of piety towards God, charity towards men and confidence in Christ. His name now and memory is blessed with them especially, that without prejudice peruse his works, that in two considerable Volumes are now publick in the Latin tongue, which I could wish that all men well understood, were it but to read *Episcopius*. I doubt not but there are many, who have much improved themselves by his writings. Our famous *Hales* is not doubtless without companions of whom this is reported by Mr.

*Anthony Farindon*, his familiar friend ; that he himself often told him, that at the well pressing of *Jo. 3. 16.* by *Episcopus*, he bade *Jo. Calvin* Good-night. It would be in vain for me here to enlarge, who am speaking to those, that through unacquaintance with Latin, are incapable to see the great knowledge and eloquence of our *Episcopus*: as for those who converse honestly with his Writings, they need not me. But I would not that any should think of me, that I take all his sayings for gospel; No, I believe that his Writings as well as other mens must be read with judgment: for I nothing doubt, but that Errata's may be found in his works, not only such that are justly imputable to the Transcriber and Printer, but such also that are the Authors, who was subject to erre, though much more free from errors than many.

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